


 Pax Christi in Regno Christi

# SOCIAL JUSTICE REVIEW

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(24)

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THE FOREGOING IS THE TITLE of the nineteenth Lenten Pastoral issued by His Excellency, the Most Reverend Aloisius J. Muench, Bishop of Fargo and Papal Nuncio to Germany. Archbishop Muench's pastorals are of the classical variety. He uses them very effectively for exercising his important teaching office. Although addressed to the clergy, Religious and laity of the Diocese of Fargo, the Archbishop's Lenten Pastorals invariably treat of subjects of world concern and are universally applicable. For this reason *Social Justice Review* has always endeavored to give them wider dissemination through its columns. We are happy to announce that this year's Pastoral of Archbishop Muench will be published serially in our journal beginning with the next issue.

The Pastoral opens with a succinct statement on the dignity of the laity, their special calling to the work of the apostolate by virtue of their participation in the priesthood of Jesus Christ. The Archbishop explains in detail the doctrine of the priesthood of the laity, using as his scriptural basis the teaching of St. Peter as given in his Second

Epistle: "You are a chosen race, a holy nation, a purchased people."

In the first chapter the entire theme of the Pastoral is drawn in its doctrinal and theoretical aspects. The chapters following apply in a practical way the teachings of the Church on the dignity and role of the laity. Comparing always the priestly work of the layman with that of the hierarchic or sacramental priesthood (given in Holy Orders), the Archbishop draws a parallel between the teaching, sanctifying and governing functions of the priest and the similar tasks of the layman in his own environment.

The second chapter refers to the apostolate of the family, where parents teach, sanctify and govern the children in harmonious Christian order. Then consideration is given to the role of the laity in the parish. From the parish boundaries we are taken to the larger unit of the Mystical Body, the diocese. The Pastoral concludes with emphasis on the activity of the laity in the world. A new world is in the making, says the Archbishop, and the paramount question is: "Will Christians help to shape it?"

# SOCIAL JUSTICE REVIEW

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## LABOR SCHOOLS IN INDIA

THE MOST DECISIVE STRUGGLES in the history of humanity have taken place not on the world's battlefields but in the minds of men, and even in this atomic age, with its physical weapons of inconceivable power, the war of ideas continues to be of the greatest importance. It is in this war, as much as in the military campaigns of Eastern Europe or China, that Communism has won some of its most resounding victories; and it is in this war, too, that the Western democracies have made some of their most costly tactical errors.

In an article in the *Bombay Examiner* some three years ago, attention was drawn to the way the war against Communism was being fought out in India: "What a contrast there is in the techniques of approach to India employed by the West and by Russia! The plans of the West for India are aimed at industrialization, provision of material and personnel for increased food production and water power, rural development and irrigation facilities: all materially constructive labors to a very large extent and catering to the needs of the body. On the other hand, the Communist approach to the cold war in India is more subtle and psychological. From them comes little or no material help; but they make a bid for the whole man by bidding for the most vital part, viz., the heart. Therein lies the challenge of Communism, and many Indians, judged by the number of votes won by Communist candidates, are turning over to the Left in a transport of emotional fervor."

Another keen-eyed observer, Mr. M. R. Masani, remarked at about the same time that the crisis in India was essentially one of the spirit; for empty minds and souls could provide as good a breeding-ground for Communism as empty stomachs. And he pointed out the paradox that the materialistic Communists should appeal to the spirit and the misguided idealism of Indian youth, while the spokesmen of America should try to win

Indian friendship chiefly through material incentives.

It is to be hoped that by now experience has taught the West the necessity of placing less emphasis on the material advantages it can offer to its friends, and of asserting itself in the moral field and appealing to the best in the intellectual and cultural heritage of India. That there are excellent elements in the American democratic traditions that could be introduced with fruit in India cannot be doubted. In this article we shall see the development of a characteristically American institution, the Industrial Relations School in the Indian labor field; its importance in the great ideological struggle of today can hardly be exaggerated. Labor schools in India are at present so few that they play an insignificant part in that struggle; but they serve to show how the war of ideas can be successfully fought.

### Unionism in India

It is a sad fact that hitherto practically nothing has been done for the education of labor in India. The great potential strength of the labor movement has too often been exploited by politicians for their own ends. After his tour of India in 1952, Msgr. Cardijn of the J.O.C., an authority on labor problems, criticized the domination of Indian workers' syndicates by politicians and intellectuals. What the labor movement in India lacks most, he declared, was workers' unions which were "capable, just, disinterested, totally dedicated to the interests of the workers with due regard to the common good of the nation."

To a very great extent labor disputes in India have had to be settled by government interference, but recently more attention is being paid to negotiation and voluntary arbitration rather than compulsory adjudication. At the 1953 session of the Indian National Trade Union Congress, the president declared: "I have always been a believer in collective bargaining and bilateral settlements as

agreements. Too much reliance on the third party cramps the initiative and is a great obstacle to the development of self-reliance and militancy in trade unions."

But for sound collective bargaining one must have good trade unions; and good trade unions cannot exist without members who are conscious of their duties and are determined to fulfill them. Nor can you have good unions without an efficient and honest leadership.

### *Educating Labor*

The framework of society and of industrial organization has become so complex, and industrial legislation so intricate and extensive, that labor leadership today calls for special training. Where workers are not educated in industrial democracy and lack able and honest leaders from their own ranks, their unions are often captured by political power groups. It is not unusual to hear of a union where a small but vocal and well-organized Communist minority dictates in matters of policy to the voiceless and amorphous majority.

The technique of labor education has been much studied in the U. S. A., which thus has in this matter a fund of knowledge and experience which can be of the greatest value to India. The Society of Jesus, in particular, has paid special attention to this branch of education. The objects of the Jesuit labor schools in the U. S. can be briefly stated thus: 1) to teach a sound philosophy of industrial relations both to employers and employees; 2) to acquaint students with the correct methods employed in the social sciences; 3) to impart a knowledge of the provisions and workings of labor legislation; 4) to lay the groundwork for enduring industrial peace; 5) to train men in the skill and techniques of public speaking and parliamentary procedure.

### *Beginnings in the New India*

One sign of India's progress in the social field in recent years is the establishment of several labor schools in the country. A pioneer institution in the field—perhaps the very first—was the Xavier Labor Relations Institute of Jamshedpur. Jamshedpur, also called Tatanagar, is a proprietary industrial town of the Tata Iron and Steel Company, whose iron works were started there in 1911. Early in 1949, soon after the Jesuits of the Maryland Province had established in the town the headquarters of their mission, a delegation of the Tata Workers' Union called on the Father

Vice-Superior to inquire about the possibilities of starting a trade union school. The Tata authorities were also in favor of the idea and thought that an industrial relations course would be useful not only for labor but also for management. With such backing, and after preliminary investigation and organization, the institute began its classes in October, 1949, under the direction of Fr. T. Q. Enright, S.J.

The Institute has a twofold purpose. Through formal classes and discussion groups it seeks to spread the correct principles and the latest effective techniques for the democratic organization of an industrial society. Besides, through consultations and interviews given by its staff, it offers practical advice regarding the application of these principles to particular problems faced by its students or by the industrial units to which they belong.

To attain the first end the Institute runs a labor relations school and a graduate school. The former offers a non-academic but specialized training course lasting approximately fifteen months, for those who wish to take a more active part in community life. Subjects include the elements of sociology, economics, political science, ethics and parliamentary procedure, and more specialized topics such as trade unions, labor laws, industrial economics, etc. The graduate school, inaugurated in 1952, is meant for qualified students who have already had some knowledge of social and industrial welfare; for higher training in these fields Jamshedpur and the surrounding areas offer unrivaled opportunities. The school prepares its students for a master's degree in Labor and Social Welfare from the University of Bihar. In the first five years of its existence the labor relations school had over 400 enrollments, and certificates were awarded to seventy students. The graduate school sent up ten students for an M.A. in 1955.

### *Bombay's Labor Course*

On October 11, 1953, Bombay's Labor Minister, Mr. Shantilal Shah, inaugurated at St. Xavier's (university) College a course for training workmen. Directed by Father A. Fonseca, S.J., of the Indian Institute of Social Order, the course was meant especially for workers who were active trade unionists, and aimed at preparing them for the fulfillment of their important role in a modern democratic society. Some of the problems it wished to tackle were these: how to run trade

unions in a democratic way; how to bargain effectively with employers; how to promote union welfare activities; how to present cases before a Labor Court.

The course has not only a practical purpose in view; it aims also at making its students think differently from what they have been accustomed to do, to get them out of an intellectual rut. Thus, while subjects such as trade union organization, labor law and public speaking are taught, attention is also paid to the welfare side of trade union activities and to the question of co-operation with management. At this writing, two sessions of the course, each lasting three months, have been held; there was an unexpected numerous response from Bombay trade unionists, whose one complaint was that the course was too short.

### *Elsewhere, Too*

On the other side of the Indian peninsula, at Calcutta, an Institute of Labor and Industrial Relations was started, also in 1953, by Father E. Le Joly, S.J. When the plan was announced, a national trade union leader said: "This venture fulfills a real need; too little is done to train good leaders for our working class." Only about a quarter of the 500-odd applicants for the course could be admitted; these included representatives both of management and labor, at times from the same firm. The Calcutta Institute endeavors to secure a change in outlook among its students, to introduce a new method and a new approach in industrial relations. Its syllabus is much the same as that of the Bombay course; but the classes cover a yearly period.

On January 6, 1954, the then State Minister of Labor, Mr. Krishna Rao, inaugurated at the Madras Catholic Center a school of labor relations directed by Father Thomas Joseph, a priest of the Madras Archdiocese who had received special training in this field at Oxford. Here, too, only a small part of the applications for admission could be accepted, and the attendance throughout the year was good. In the future, the Madras course is to last for two years, since

it has been found impossible to do justice to rather complete syllabus within a smaller period of time. An application has been made for government recognition.

The labor schools mentioned above have all been launched under Catholic auspices. There are, indeed, some purely secular institutions in the field, such as the Asian Trade Union College at Calcutta; but it can be said that the Catholic schools are appreciated by the public at least as much as these others, in spite of being handicapped in several respects, such as financial backing.

### *The Way to Victory*

Writing before the establishment of our industrial society, Edmund Burke once declared: "No men can act with effect who do not act in concert; no men can act in concert who do not act with confidence; no men can act with confidence who are not bound together with common opinions, common affections and common interests." His words retain their validity, and in the field of industry today the labor schools provide a great means for securing the recognition of the common interest of labor and management. In a country like India, which is being industrialized at an increasing pace, sound labor relations become more and more important from the point of view of the general social welfare. Industrial harmony is essential if citizens are to enjoy to the full the benefits of living in society; and this harmony cannot be secured without sound labor education.

The labor schools also provide a more fundamental solution to the entire social problem; for they can inculcate a genuine respect for the dignity of the human person. This respect is a basic tenet of Christianity and of democracy; hence the field of labor relations is particularly suited to Christian action and for the propagation of democratic principles. In saving India from anti-Christian and totalitarian forces, the labor schools have a part to play. It is true that this part may not be big in itself, but the schools will also have taught us how the war of ideas can be successfully waged.

REV. J. CORREIA-AFONSO, S.J.  
Barcelona, Spain.

It is a mistake to expect social redemption from a political party, whether of the Right or of the Left. Political parties do little more than traffic in the aspirations of the multitudinous (Hamish Fraser, *The Christian Democrat*, February 1956)

# PROTESTANT SOURCES OF THE DECLARATION OF INDEPENDENCE

## III. *Le Réveille-Matin* 1573-1574

**A**MONG THE NUMEROUS Huguenot political works published during the religious war, we must direct our attention to the important pseudonymous publication: *Le Réveille-Matin des François et de leurs voisins composé par Eusèbe Philadelphus Cosmopolite*, which appeared in two parts, the first in 1573, and the second in 1574. It has been conjectured that it was written by several authors. This assumption would explain the confusion of topic and arrangement of matter to be noted in this compilation. The work is composed in the form of a dialogue and is like Hotman's *Franco-Gallia*, a strictly political and juristic treatise eschewing all religious considerations. It is also like the *Franco-Gallia* in this that it is rather a constitutional than a political disquisition.

The doctrine of the sovereignty of the people was asserted more explicitly in this work than in the *Franco-Gallia* of Hotman. The writer (or writers) of this publication declares that it is the community which confers political powers, and whenever it confers political powers on a king, these powers are conferred only conditionally. No people has ever been or will be so foolish as to set up a supreme magistrate with absolute authority, so that it may do whatever it pleases. Sovereignty was conferred upon the king so that a portion or share of it was also given to a number of subordinate magistrates whose ordinary powers are restricted to certain limits. Such subordinate magistrates have the right and duty to resist tyrannous actions on the part of the monarch. The author (or authors) fails to tell us who these magistrates were in France and how they should have exercised their right of resistance, whether collectively or individually, and how the common people should act in such a crisis.

The writer (or writers) plainly state that the obligations of ruler and subject are reciprocal, i.e., the subject is bound to obey as long as and no longer than the rulers try to do their duty. Like Hotman, the author believes that this principle was formally laid down in an ancient constitution which only within recent times was shelved,

but should be re-established. It is a fallacy to argue that the absolute authority now claimed for the king, though originally an usurpation, has now become established by law, owing to its continuance of practice; for there exists no prescription against the rights of the people. (*La prescription contre les droits du peuple est invalide.*) When the king becomes a tyrant and treacherously massacres his subjects, like Charles IX of France, he may rightly be deposed and even justly assassinated.

The *Réveille-Matin* propounds only one new idea: existence of a class of officials who represent the people and share in the sovereignty, and should act as some sort of restraint on the king. The rest is nothing but an ampliation of the ideas set down in earlier Huguenot writings since 1562. The work is, in truth, a medley of ideas current among Huguenots of those days, and at the same time an unsystematic presentation which very much lacks scientific precision. Yet, in another respect, it is remarkable that its teachings are not influenced by religious considerations. Its practical conclusion regarding deposition and assassination of tyrants was more virulent and relentless than anything propounded prior to 1573. The author of the book advocated the complete de-thronement of the Catholic house of Valois and was apparently ready to recognize as king the Catholic Duke of Guise, provided he would guarantee toleration of the Huguenots. The author (or part-author) of this political tract may have been the Huguenot Nicholas Barnaud.

## IV. *Mémoires de l'Estat de France sous Charles IX.* (1576)

When in 1562 the series of devastating civil wars began, a great literary war developed alongside the military fighting. Just as in the English civil war of the seventeenth century and the Revolutionary War of the eighteenth century, the political pamphlet type of literature assumed huge proportions in France after the year 1562. Men of all sorts, clerics, nobles, scholars, burghers,

poets, and hackneyed writers, plunged into the controversy on the Huguenot side as well as on the Catholic side. France accordingly became a great factory of political ideas.

The controversy turned on the nature of the French monarchy. That the king, or as some said, the king with the Estates of the realm, was bearer of political sovereignty, was self-understood and not to be disputed. The question regarded the nature of that sovereignty vested in the king. The controversy centered around the limitations of the sovereignty of kings and the right of rebellion against the king who abuses his powers.

The "confession" issued by the Huguenot synod held at Paris in May, 1559, endorsed the political faith of orthodox Calvinism, viz., subjection to rulers, even though they be persecutors. It seems that already in 1560 certain priests were preaching that a king who favors heresy may be forcibly deposed. Otherwise, no one before 1562, or even for some years after, spoke definitely of a right of armed resistance to the king and government. Actual Huguenot rebellion may be said to have begun in 1561 with the seizure of churches and church property and the expulsion of the Catholic clergy in Languedoc and Guienne. With the outbreak of the civil war in 1562, men were forced to study the foundations and meaning of political society. Before long, a right of rebellion was claimed by the Huguenots, and after the massacre of 1572 the Huguenots went farther, declaring that the assassination of a tyrannical king would be but just and laudable.

The views expressed by Hotman in *Franco-Gallia* and by the author (or authors) of *Revéille-Matin* are repeated and developed in a series of political pamphlets which were published in 1576 under the title: *Mémoires de l'Estat de France sous Charles IX*. A second edition, issued in 1578, adds a few sections of little importance. This work included all the most important Huguenot political writings dating after 1572, with the exception of *Revéille-Matin*.

The most striking and important writings collected in the *Mémoires* of 1576 are the two political treatises entitled: *Du Droit des Magistrats sur les Sujets* and *Dialogue d'Archon et de Politie*. The anonymous tract, *Du Droit*, was written by Theodore Beza. It seems to have been first written in Latin, then printed in French in 1574, and reprinted in 1576 in the *Mémoires*. Apparently

Beza had the Magdeburg tract of April 13, 1550 before him while writing. The massacres of 1572 brought about a change of the political views of the great Calvinist scholar, so that he produced *Du Droit* a treatise which flatly contradicts the teaching of his master, Calvin, and equally flatly contradicts his own earlier utterances on the subject. The *Dialogue d'Archon et de Politie* is not as complete and as coherent in its exposition as Beza's earlier treatise, but in some ways it is even more thoroughgoing, stressing striking points which had been missed by all other writers of his time.

All these political writers were not concerned like Hotman and the authors of *Revéille-Matin* with questions of legal right, history or precedent, but with fundamental philosophical questions on the origin and nature of political authority and the resultant relation between prince and people, and the extent of obedience due to rulers. The religion of those writers was Calvinistic, but their political theory and practical conclusions were of a kind which Calvin had condemned. Naturally the anti-Calvinistic political systems demanded by the pressing needs of the Huguenot party produced a certain incoherence with the Calvinist Faith.

The massacres of 1572 gave a renewed impetus to political thinking among Huguenots, so that certain tendencies which had appeared during the preceding decade were strongly emphasized; certain ideas, hitherto vaguely expressed, were put into a clear and coherent system. Hotman in 1574 tried to prove historically assertions made by Huguenots in 1568. Beza in his *Du Droit* was doing little more than elaborate and systematize the assertions voiced by Huguenot pamphleteers from 1567 to 1570 in regard to the doctrine that the duties and obligations of prince and people are reciprocal.

The writers of the political pamphlets collected in the *Mémoires* of 1576 almost completely forstall the doctrines preached in the famous Latin tract *Vindiciae contra Tyrannos* of 1579. That is, in fact, hardly an assertion, hardly even an argument, in that much-praised book which is mainly to be found in the earlier French political pamphlets published in the *Mémoires*. We cannot consider the French tracts separately from the Latin work; the points in which they differ from each other are of little consequence.

## V. *Vindiciae contra Tyrannos* (1579)

In 1579 there appeared under the pseudonym of Stephanus Junius Brutus Celta the celebrated work: *Vindiciae contra Tyrannos sive de Principis in Populum, Populique in Principem, legitima potestate*, in an edition which bears the imprint of Edinburg, 1579, but was in reality printed at Basel. In 1580 a second edition was published which has no place-name, and in 1581 a French translation appeared in print. The work was reprinted without place-name in 1589, and in 1595.<sup>1)</sup> English translations were published in 1646, 1648 and 1689.

The author of this work is still unknown. The *Vindiciae* was ascribed to various authors, notably Hubert Languet and of late to Duplessis de Mornay; yet, despite the statement of the wife of the latter as to his authorship, the question cannot be considered as definitely settled.<sup>2)</sup>

The political theory expounded in the *Vindiciae* was in all essentials a restatement of earlier views, and the importance of that work lies in the fact that the *Vindiciae* sums up and fully systematizes and states the case more freely than was done by any of the earlier writers.

All these Huguenot writers, the authors of *Du Droit, Dialogue d'Archon*, *Vindiciae* and others, agree with one another, that the obligation to obey constituted political powers is an obligation to God. All these writers are inclined to admit that the monarchy is practically the best form of government and the form most clearly approved of by Heaven. "God institutes Kings, gives Kings their realms, elects Kings," so that "Kings are only the vicars of God, are placed by God on His throne."

All these writers assert that God alone possesses an absolute sovereignty and that the political powers of magistrates must naturally be restricted and limited. Kings are bound both by the commandments given in Scripture and by natural law which is equally God's law. God reigns *per se* and kings *per Deum*. Unlimited human authority is, therefore, impossible. God created magistrates for the benefit of the people, and not the people for the benefit of magistrates. Accordingly, God makes kings His ministers for the general welfare of the people.

<sup>1)</sup> We are using the 1589 edition, a duodecimo of 229 pages.

<sup>2)</sup> Pollard-Redgrave. *Short-title Catalogue of Books printed 1475-1640*, London, 1926, p. 342, nn. 15211-15212.

This divine institution does not preclude a human institution. All these writers assert that princes and magistrates are at the same time established by the common consent of the people. They regard this fact as so essential that even kings of hereditary monarchies are to be regarded as elected by the people. "The people create Kings, hand over kingdoms, ratify by their votes elections. As masters constitute servants and Kings ministers, so the people constitute a King as a minister of the commonwealth. In a commonwealth, comparable to a ship, the King takes the place of the man at the wheel and the people that of the master. Kings did not receive royal dignity on account of some natural excellence qualifying them as shepherds for their flocks; but the people rather raised them from the common rank to that position, so that whatever authority, whatever powers they actually have, they received them from them and possess them precariously. Let the people recede from the King, and he will suddenly collapse. The King exists by the people and for the people and cannot exist without the people. What is said of the people in general, applies also to the representatives of the people who in a public meeting receive the authority from the people; they depend upon the supreme domination of the people just as much as the King himself."<sup>3)</sup>

Since all authority of magistrates is directly derived from the people and held precariously, it follows that the people who vested that authority in them has also power to depose them. The limits of the subjects' duty of obedience are determined by the ends of the institution of sovereignty. "The sole purpose of sovereignty is the welfare of the people." From this principle it is inferred that if a king does not act in accordance with this end, the duty of obedience ceases on the part of the subjects and the people are free of their obligations towards the king.

Moreover, everywhere magistrates were originally instituted with restrictive pacts and reciprocal obligations. "The establishment of a King involved a twofold covenant. The first one was entered into between God, the King, and the People binding the King to observe and obey the commandments of God and to induce the people to do the same. The people binds itself to the right and proper worship of God above all other things. The King is to answer to God for the

<sup>3)</sup> *Vindiciae*, pp. 83, 91, 92, 93 and 94.

people and the people for the King. The second covenant is entered into between the King and the people, binding the King to rule justly, and the people to obey him as long as he does so and not longer. Therefore, a mutual obligation exists between the King and the people which may be either traceable to civil or natural law, which may be either a tacit or express covenant, but at all events cannot be cancelled in any way, cannot be violated in any just way, cannot be rescinded by any authority, not even by agreement of both parties. If any King breaks his covenant, he turns into a tyrant; if the people breaks its covenant, it becomes rebellious. It is the duty of the Estates, the marshalls, the nobles and other officials to impeach the tyrannical King and to check him by force; but private citizens should not make war on him and depose him.<sup>4)</sup>

The sovereignty of the people likewise involves the right to depose tyrannical Kings. "Since the Kings are constituted by the people, it follows that the people as a whole are superior to the King. Since the King receives his powers from the people, he must be subject to his master who gave them to him. Since the King is instituted for the benefit of the people, the latter must be superior to him. Since the King exists by the people, for the people, and cannot exist without the people, the latter must be his superior. As the people as a whole is superior to the King, so the representatives of the people, the Parliament and diet, are superior to the King, although as private citizens they are subject to him."<sup>5)</sup>

The powers of the king are not only restricted by his covenant but also by the positive laws made by the people. These laws are "the soul of the King; he moves, feels and lives by them. The King is only the instrument through which the law exerts its force and expresses its meaning. In every well-organized commonwealth the King receives from the people laws which he has to enforce; if he acts contrary to those laws, he acts unjustly. The King has no right to change or abrogate a law; this can only be done by the people or the representatives of the people. Since the King is only the executive of the law, he can force people in so far as the law gives him authority; if he transgresses these bounds, he acts no more as King but as tyrant. The laws have powers over life and death of the citizens, but not

the Kings who are only the guardians and executors of the laws. The subjects are not the servants of the King, but on the contrary every single one is to be regarded as his brother, agnate and blood-relation."<sup>6)</sup> However, regarding the duty of obedience, "every single citizen is inferior to the King, yet in their collection they are superior to the King,"<sup>7)</sup> the masters of the king, his judges who may depose him.

The rights of the people are inalienable. Even "if the people seem to have tacitly given up the authority or to have lost it by non-use, they still retain it. No custom, be it ever so long-continued, and no legal trickery can ever abrogate the rights of the people. Kings may die, but the people never die."<sup>8)</sup> In the same way kings can never dispossess the individual subjects of their property; they are "not even the proprietors of the national revenues, the royal estates and property, and they have of these national and royal possessions not as much as the usufruct."<sup>9)</sup>

All these Huguenot writers take great pains to prove the divine right of rebellion against tyrannical rulers. A Catholic king who persecutes the religion turns into a tyrant, violates his solemn covenants, oversteps the well-defined limitations of his powers, becomes an outlaw, loses his authority, and may be justly resisted and deposed. These Huguenots do not go as far as Knox, Goodman and Buchanan, who demand killing tyrannical kings, nor do they give to private citizens the right of killing tyrants, as those Puritan writers do; they advocate deposition, and this is reserved to the estates and nobles; private citizens are only allowed to resort to armed assistance against "royal officials who, abusing their cowardice and the irresoluteness of the lawless King, exercise a real tyranny over his subjects."<sup>10)</sup>

To the three questions designed to justify the resistance of the Huguenots to the Catholic Kings Charles IX and Henry III (pp. 15-207), the *Vindiciae* adds a fourth question about the aid extended by neighboring rulers to the struggling Huguenots. "Religion, justice and charity command that those neighboring rulers come to the assistance of the oppressed people and extend a helping hand to them. Whoever denies such obligation, will destroy and extinguish religion."

4) *Op. cit.*, pp. 66, 112, 156, 157, 166, 167, 206, 207.

5) *Op. cit.*, pp. 91, 93, 94, 110.

6) *Op. cit.*, pp. 117, 118, 121, 124, 126, 131, 206.

7) *Op. cit.*, pp. 107-108.

8) *Op. cit.*, pp. 137-138, 149.

9) *Op. cit.*, pp. 67-207, *passim*.

10) *Op. cit.*, p. 207.

justice and charity altogether."<sup>11)</sup> This section was intended to justify the action of Queen Elizabeth of England and some Protestant rulers of Germany in supporting the rebellious Huguenots. As the doctrine of popular sovereignty was their justification for rebellion against the lawful ruler, so an international solidarity of Protestant people should lend greater weight to their doctrine of the divine right of rebellion.

The *Vindiciae*, like the other Huguenot writings, had an influence lasting only a few years. Its doctrines were completely abandoned by the Huguenots themselves owing to the political changes effected in France within a few years after its publication. The theory of political sovereignty of the people could never be put into practice by the Huguenots in France; yet the doctrine of tyrannicide found a bloody application in the murder of the Catholic Kings Henry III (August 1, 1589) and of Henry IV (May 14, 1610).

The accession of the Calvinist Henry IV to the throne of France in 1589 induced the Huguenots to renounce their revolutionary ideas of popular sovereignty together with its extremely democratic implications and to revert to the Calvinistic doctrine of absolute passive submission to the lawful sovereign, though he be a Nero. The Huguenots ended their long-drawn struggle against the French King by accepting meekly mere toleration from a Catholic French monarchy which claimed absolute sovereignty by divine right. From a point of view strictly Calvinistic, this surrender was surely defeat undisguised. The Catholic publicists likewise changed their political creed; they abandoned their doctrine of absolutistic loyalty to their Catholic King and embraced the extremely democratic doctrine of sovereignty of the people which the Huguenots had renounced on the accession of the Calvinistic King Henry IV. In their literary war on Henry III and Henry IV, the Jesuits and other Catholic publicists quoted freely from Hotan's *Franco-Gallia*, the *Vindiciae* and other political treatises to refute the absolutistic-minded Huguenots of later years with their own arguments. In the priest John Boucher the Catholics found a man who likewise justified tyrannicide. Yet, not long after, before the sixteenth century drew to an end, in France the theory of the absolutism of the king became dominant among Catholics. Bishop James B. Bossuet about 1675 wrote his defence of the extreme divine right theory

which introduced into Catholicism the absolutistic doctrine of James I of England and the Anglican publicists of his time.<sup>12)</sup>

The *Vindiciae* and other political treatises advocating and defending the theory of popular sovereignty lost their influence when in France the general trend of thought drifted in the direction of political absolutism in the king. These books, however, became influential towards the end of the sixteenth century in the Netherlands, when in 1581 the Calvinists of the latter provinces repudiated the authority of the Catholic King Philip of Spain and established the Dutch Republic with the clean-cut application of the theory that denial of religious liberty constituted such tyranny as justified the deposition of the tyrant. Later, during the seventeenth century, the anti-monarchical Huguenot tracts exerted considerable influence in England, so that references to the *Vindiciae* are very frequent and its statements and arguments are constantly repeated. Translations into English helped to make the work popular in England. In 1683 the *Vindiciae* was publicly committed to the flames by the university of Oxford along with Buchanan's *De Jure Regni*, the political works of Milton, Baxter, Goodwin, Owen, Johnson and others who taught that political authority is derived from the people, that there is a compact between the king and his subjects, that political powers are lost by tyranny, that self-preservation is a fundamental law, that the New Testament allows resistance to the king in defense of religion, and that passive obedience is not obligatory to commands given by the king in contravention to the law. Substantially the whole political theory of the Huguenot writers had been developed and supplemented by Ponet and Buchanan before the *Vindiciae* appeared in print. The political ideas of the *Vindiciae*, of Buchanan and Ponet were more completely realized in the American Constitution than in any other country, so that the American believers in State rights are actually enjoying what those ardent defenders of popular sovereignty had wished for and vainly endeavored to bring about.<sup>13)</sup>

REV. JOHN LENHART, O.F.M., Cap.  
Pittsburgh, Pa.

<sup>12)</sup> Baudrillart. *The Catholic Church, the Renaissance and Protestantism*. New York, 1908, pp. 132, 138, 231.

<sup>13)</sup> Dunning, *op. cit.*, pp. 46-56; *Cambridge Modern History*, Vol. III, 1905, pp. 761-764, vol. VI, 1909, pp. 807-808; *Staatslexikon*, 5th edit., Freiburg, 1929, vol. III, col. 1392-1393.

# SCANDINAVIAN JOURNEY

## III. FINLAND

I BEGAN TAKING MY LEAVE of Stockholm for Finland on July 21, 1955. The "Northern Venice" looked quite southern on that hot summer day. The sun shone from a cloudless sky. The Swedish capital looked its best with its massive buildings, ancient churches, magnificent parks, lakes, canals and fjords. Everywhere I saw beautiful buildings, well-fed citizens and expensive cars. I breakfasted in a restaurant in the usual Swedish way—with many and varied dishes. Surprisingly enough, the cost of living in Sweden is by no means high. Comfortable rooms and excellent food are obtainable at moderate prices.

After breakfast I took a final walk through the center of the Swedish capital. The city is quite old. Its founding is associated with the well-known warrior, Birger Jarl, who fought in Finland and Russia, but was obliged to leave the latter country after his defeat by the Russian Prince, St. Alexander Nevsky. The Castle of Stockholm was built in 1252. The old section of Stockholm occupies three small islands—Staden, Helgeandholmen and Riddarholmen. The town developed slowly till the XVIIth century when its growth became more rapid. Still, there were only 55,000 inhabitants in 1750 and 300,000 in 1850. Now, 105 years later, Stockholm has nearly 730,000 people.

Although the city has greatly increased in population during the last twenty-five years, not a new church has been built in this time. Yet the need for churches is great. One parish, for instance, increased in its population from 19,000 to 113,000 inhabitants. A casual visitor to Stockholm churches might well leave Sweden with the impression that Swedish laxity in church-going is grossly and unfairly exaggerated. Churches in Stockholm are often filled for services. The explanation, however, is the same as for Paris or Moscow. In the latter city there are always enormous crowds at services simply because churches are so few. While there are many towns and villages in France and England which are grossly "over-churched" and "over-chapeled," the opposite is true of Stockholm.

### *Taking Leave of Sweden*

The surroundings of the Royal Palace, an enormous building erected by Nicodemus Tessin the Younger in the XVIIth century, reminded me much of my childhood and of the even larger Winter Palace of St. Petersburg. There are similarities between Stockholm and St. Petersburg: abundance of water, palaces of the same architectural style, good bridges, etc.

The ship on which I was to sail to Finland berthed nearly opposite the Royal Palace. The "Birger Jarl" (2900 tons) was a modern and very well-appointed boat. A first class cabin on the sundeck was reserved for me. We departed about noon. The steamer nosed its way eastward through the labyrinth of straits, lakes, channels and what not of the Stockholm archipelago. Gradually the towers and spires of the Swedish capital faded away. The passage from Stockholm to the open sea took about three hours and revealed really beautiful sights. Green, thickly wooded islands ornamented with coquettish villas succeeded one another in a series. From time to time we came upon large expanses of placid water. Small steamers, motorboats and yachts plied among islands. In some places I could imagine myself on the mighty Russian Volga which I saw for the last time in 1919. Elsewhere the rocky eminences reminded me of Wales. During this passage we had a copious lunch with any amount of hors d'oeuvre (smörgasbord).

Finally, the islands began to thin out and we saw before us the great water of the Baltic. The sky became overcast and the wind freshened quite considerably. The sea became stormy and several people retired to their cabins. The Northern Baltic is very different from the sunlit, smiling Mediterranean. The Baltic has about it a certain grandeur, the loneliness and melancholy of northern waters, an overcast sky, steel grey waters, a strong wind and a peculiar sensation of freedom and exhilaration.

For the first time since 1926 I navigated this northern sea. Far beyond the horizon on the opposite side of the sea were St. Petersburg (now Leningrad), where I was born in 1901, and on

the right-hand, much nearer, Estonia, where I lived for some years after I left Russia. I met some interesting Swedes in the dining salon and passed my time quite agreeably in their company. The dinner served us in the evening was even more abundant and delicious than the lunch. The waiters spoke flawless English.

When I awakened early the next morning, the day was sunny but rather fresh. After breakfast I went on the sundeck. The ship was approaching Helsinki. The Finnish capital looked quite impressive from the sea. The blue, gold-starred domes of the Great Lutheran Church of St. Nicholas dominated the panorama of tall granite houses and green parks. The Orthodox Cathedral in Skatudden stood boldly on its hill. Dr. Mikko Juva, chairman of the Finnish Christian Student Movement and vice-president of the Christian Student World Federation, met me in the landing hall and took me by car to his home.

A young Lutheran pastor, aged 35, Dr. Juva has a Ph.D. and holds the title of Reader in Church History in the university. He was preparing to compete for a professorship. Dr. Juva lived in the United States for one year and also visited India. He introduced me to his wife, a brilliant lady, also possessing a doctorate. After lunch Dr. Juva took me on a tour of various places of interest in the capital. We visited the Great Church, the university and its library. The latter has over 800,000 volumes and its Slavonic Department is the best in the world outside of Russia. In the middle of the vast Senate Square I saw the well-known monument to Alexander II, Russian Emperor and Grand Duke of Finland, the only Romanov sovereign who was ever popular in Finland.

### *Finland's Topography and Climate*

Finland is one of the most northern countries in the world. A quarter of its territory lies beyond the Arctic circle. In area—130,085 sq. miles or 337,009 sq. klms.—Finland is about the same size as Germany, Great Britain, Norway or Poland. Its population was 4,032,698 in 1950, or 34.2 per sq. mile. Exclusive of Iceland and Norway, Finland is the least crowded country in Europe. In 1948 it had thirty-one people per square mile, as against 723 in England and Wales. The Finns have plenty of "elbow room."

Although situated so far to the north, Finland is by no means a country of wastes. Seventy-one

per cent of the Finnish territory is covered with magnificent forests and thirteen per cent with fields. The waste lands do not occupy more than sixteen per cent of the area, while in Norway they take in seventy-four per cent. Thanks to the Gulf Stream, Finland is much warmer than it might be by reason of its latitude. Nevertheless, snow covers the earth in Finland for months in winter and the temperature might fall to  $-22^{\circ}$  F. In Arctic Finland the uninterrupted winter darkness, relieved only by the northern lights and the dismal twilight about noon, lasts for fifty-one days. In summer the same province has a continuous sunshine for 73 days. The summers in Finland are usually sunny and warm, particularly in the far north, and temperatures as high as  $86^{\circ}$  F. are not unknown.

Forty-two per cent of the Finnish population is engaged in agriculture which is closely connected with livestock raising and forestry. Most of the Finnish farmers are small land holders. While agriculture proper, on account of the climate, can never boast a high productivity, livestock breeding is more profitable. The forests, nevertheless, constitute the chief basis of the Finnish economy. Forty-two per cent of the Finns gain their livelihood from manufacturing industry which is still largely concerned with wood, saw-mills, plywood factories, paper mills, etc. In addition, Finland now has a rapidly expanding metal industry working chiefly for the Soviet market. Obliged to pay \$300,000,000 in commodities within six years as reparations to the Soviet Union by a peace treaty, the Finns used their metal industry for this end. The reparations are now paid in full. Britain, Germany and the Soviet Union are the best customers of the Finns.<sup>1)</sup>

### *Ethnogeny*

The Finnish population is mixed. The Swedish-speaking minority are Germanic Scandinavians, while the Finnish-speaking majority (90 per cent) belong to the so-called Finno-Ugrian family of peoples which number over eighteen million. The Finns, the Estonians, Finnish tribes in Russia and the Hungarians form this group. The ancestors of the Finns formerly lived in Eastern Russia. A good many of their descendants remained at home and either were absorbed by the largest branch of the Russian people, the Great Russians,

<sup>1)</sup> There is much valuable information on Finland in a book: *Facts About Finland*, Otava, Helsinki, 1952.

who are themselves a mixture of Slavs and Finns, or retained their identity till now as the Mari, Udmurt, Komi, Mansi, Mordva, etc., and form at present several autonomous republics within the Soviet Union. The Hungarians went southward and founded the Kingdom of Hungary, while the third group moved to the Baltic Sea. They first occupied Estonia and thence crossed into present Finland already inhabited by the Lapps and a few Scandinavians. Apparently this happened in the beginning of the Christian era. The Finns enter history in 1155, when the Swedes undertook a crusade against them in order to turn them into Christians. The Finns strongly resisted this method of evangelization. Two more crusades in 1249 and in 1293 became necessary in order to impose Christianity on the unwilling Finns. While the Swedes preached Latin Christianity to the Finns by the sword, the Russians from Novgorod began to baptize the Eastern Finns and introduce among them the Byzantine Rite. The Swedes and the Novgorodians fought for some decades over Finland until they divided it among themselves by the treaty of Oreshek in 1323.

### Religion

Throughout the Middle Ages Finland was more or less a Swedish province, with the Bishops of Turku (Abo) as its chief leaders. The aristocracy was Swedish or, at least, was svecized. In 1527 Finland broke with Rome, and the Bishop of Turku, Mikael Agricola, did his best to introduce the Reformation into Finland. In 1548 he translated the New Testament into Finnish and wrote extensively in that language. Finland belonged to the Roman Catholic Church for only 250 – 300 years, for less time than had Sweden. Still, the Finnish nobility, led by Klaus Fleming, opposed the Reformation which brought with it a great strengthening of the royal power. To this the nobility objected. The Swedish crown ceased to be elective and became hereditary. Nevertheless, in 1593, Lutheranism became the established religion of the country.

The XVIIth and XVIIIth centuries were difficult for Finland because the Russians and the Swedes used it as a battlefield in their wars. At first the Swedes were successful. Gustaf Adolf, who nearly destroyed the Hapsburg Empire, turned the Russians out of Ingemanland and almost made the Baltic a Swedish lake. In the XVIIIth century, with the appearance of Peter the Great,

the Russians started their relentless advance to the West. By 1809 all of Finland was Russian. Alexander I made Finland an autonomous grand duchy. The Russian emperors became Grand Dukes of Finland. The union of Finland with Russia lasted till the fall of the Romanovs. Alexander II, who liked the Finns, in 1869 convened the Finnish Diet and allowed the Finns to have their own army, currency, post and railways. He also made Finnish the official language; previously Swedish was the only recognized language. Alexander III and Nicholas II tried to reduce the Finnish autonomy as granted by Alexander II, but succeeded only in exasperating the Finns. In 1906 the Finnish Parliament was democratized and Finnish women, the first in Europe, received the right to vote. After the fall of the Romanovs in 1917 the dynastic union between Russia and Finland came to the end. The uprising of the Finnish Communists in 1918 was suppressed and in 1950 the Bolsheviks recognized the independence of Finland.

The rapid cultural, social and economic progress of Finland was delayed by World War II. Through his pact with Hitler, Stalin obtained a free hand in the Baltic. After occupying Estonia, Latvia and Lithuania, he offered the Finns, in exchange for a part of their Karelia, a vast land in the North. The Finns refused and were attacked. After initial reverses, the Bolsheviks broke through the Mannerheim line and the Finns were forced to agree to the Soviet demands. In 1941 Hitler attacked Russia and the Finns joined him, hoping to recover their losses. This they did; they even occupied a good part of Russia Karelia. The defection of Italy and the Allied victories everywhere forced the Finns to try their best to obtain a separate armistice and peace. On September 19, 1944, the Finns signed the armistice of Moscow, which was replaced in 1947 by the peace treaty of Paris. The Finns lost all they had regained and even more; but they saved their independence. The Soviet troops did not occupy Finland and the local Communists were not strong enough for a *putsch*. For some reason Stalin refrained from turning Finland Communist as he had done Czechoslovakia and Rumania. Such is Finnish history in nutshell.<sup>2)</sup>

I stayed only a few days in Helsinki. The Finnish capital was founded by Gustaf Vasa in

<sup>2)</sup> A good, short Finnish history is E. Puramo and P. Sjöblom's *The Epic of Finland*, Helsinki, 1952.

1550. That King ordered the inhabitants of four old Finnish towns to abandon their homes and found a new city. Helsinki developed very slowly and remained an insignificant town under the Swedes. The Russians made Helsinki the capital of the Grand Duchy in 1812. At that time Helsinki did not have more than 4,000 inhabitants. Since then it has grown a hundredfold. It is a city of tall, modern buildings, broad streets and extensive parks. It is also remarkable for the complete absence of slums. The city is so new for Europe that its oldest house, Sederholm, dates from only 1757.

While in Helsinki I studied church-going in this city. I first visited its model parish, Töölön Seurakunta. The parish population is 53,000. The people are served by seven Lutheran priests or pastors. The parish has five churches and one chapel. Although virtually everybody attends church services from time to time during the year, only 900 turn out regularly on Sundays in all the churches of the parish. Out of the population of 53,000 there are only 5,617 communicants, of whom 1,031 are men. The communicants receive on the average thrice a year. The number of the communicants is only twelve per cent of the parish population; the ratio of the regular Sunday church-goers (morning and evening services) is two and one-half per cent. I attended the Swedish service at the great Church of St. Nicholas on Sunday, July 25th. The congregation was very small for such an enormous church.

The Orthodox in Finland are far better church-

goers. They number only 80,000 people and constitute but 1.7 per cent of the population. They are the descendants of the pagan Finns, were baptized in 1227 by the Russian Prince Yaroslav of Novgorod. The majority of the Orthodox Finns—the Karelians—have always lived in Russian territory, where they numbered 250,000 at the fall of the Empire. Only a small minority lived in the Grand Duchy in the frontier districts. By the peace of Paris in 1947 the Finns surrendered to the Soviet Union the districts where the Orthodox Finnish Karelians used to live. None of the 55,000 wanted to become Soviet citizens. Abandoning everything, they migrated into the interior of Finland. The Finnish Government resettled them. Because of the peace treaty of Paris, the Finnish Orthodox lost forty-four parish churches out of sixty-four, sixty-five chapels out of seventy-two, seventy-two cemeteries out of one hundred and four, besides many schools, hospitals, a seminary, monasteries, libraries, etc., and nearly all of their landed property. These losses are estimated at many million dollars. Only twenty Orthodox parishes in the interior of Finland remained unmolested. The Finnish Orthodox form an ecclesiastical province of two dioceses and are subject to the Patriarch of Constantinople. There are also two Russian Orthodox parishes in Finland and two monasteries which come under the Patriarch of Moscow.

(To be continued)

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Unfortunately, while universal secular education is an infallible instrument for the secularization of culture, the existence of a free system of religious primary education is not sufficient to produce a Christian culture. We know only too well how little effect the Catholic school has on modern secular culture and how easily the latter can assimilate and absorb the products of our educational system. The modern Leviathan is such a formidable monster that he can swallow religious schools whole without suffering from indigestion.

But this is not the case with higher education. The only part of Leviathan that is vulnerable is his brain, which is small in comparison with

his vast and armored bulk. If we could develop Christian higher education to a point at which it meets the attention of the average educated man in every field of thought and life, the situation would be radically changed.... The forces that affect it (modern secular culture) are in the West the great commercialized amusement industries and in the East the forces of political propaganda. And I do not think that Christianity can ever compete with these forms of mass culture on their own ground. If it does so, it runs the danger of becoming commercialized and politicized and thus of sacrificing its own distinctive values.

CHRISTOPHER DAWSON  
*The Catholic World*, Feb. 1956

# Contemporary Opinion

GERMANY'S STRUGGLE for freedom has entered a decisive stage. The signal for approaching trouble was the appointment of Deputy Soviet Foreign Minister Zorin as Ambassador to Bonn. By choosing this man, whose portentous role in the Communist seizure of Czechoslovakia is well known, the Kremlin laid its cards on the table. Zorin represents a specific political aim: the cold conquest of West Germany. Thus far Czechoslovakia has been the westernmost country to be swallowed up by Red imperialism.

E. PABEL, *Sudeten Bulletin* (Munich)  
February 1956

If the fault of our period is to be discovered, it will be that humility has flown us as a thing unwanted. What we call democracy has turned out to be a terrific struggle, among sometimes the least worthy, to discover who is the big shot. Men project themselves for high office who, were they at all affected by their consciences, would, in humility, regard even the mention of their names in such connection as ridicule of them. When one comes close to death, the exaggerations of self seem too silly. So everybody knows you. So everybody recognizes you; so when you go into a restaurant, you get a table. You might even get credit in a bank. But what of credit with God? . . . .

Such matters as life and death, as a strong heart or a weak heart, as coronaries that blow like fuses, are in the hands of God.

GEORGE SOKOLSKY  
*Globe-Democrat*, Jan. 25.

We have lost not only the sense of our values and culture which will be destroyed if Communism triumphs; we have lost even plain common sense, the instinct of sheer physical survival. The very magnitude of the violence perpetrated in Russia and China has paralyzed our sensibilities. Perhaps man is constituted to react to violence limited in scope and irregular and uncertain in occurrence; but when the same violence exceeds those limits, and comes with the inevitability and certainty of Fate, our perception of it becomes benumbed.

Ramswarup, *The Examiner* (Bombay)  
Jan. 7, 1956

The failure of the parish to function with greater success in a secular society has been pointed out by several Catholic spokesmen. Again, it is largely the result of the conflicts both for time and attention between the leisure time activities of urban Catholics and the Church. Half a century ago the parish was the center of social activities as it sometimes still is in rural areas. Plays, dances, card games and various clubs and associations were parish-centered or parish-linked. Today movies, television, radio, sports and other entertainment have been taken over by highly commercialized enterprises. There are two results: first, amorality or even immorality is associated with some entertainment. Some of this was perhaps always true but the change is a matter of considerable degree. Second, while in the past even social activities led to the door of the church hall, they now lead not only away from the church hall but also from the church door. When the evening Holy Hour conflicts with "I Love Lucy," the "marginal" Catholic considers no choice is given him.

DR. JOHN KANE  
*Ave Maria*, Jan. 14, 1956

Every student today is forced to get his results as quickly as possible, no matter how many improper short-cuts, so that he can get his degree or his doctorate and land his job. The results of scholarship are measured by a temporal coefficient; the point is not merely to get one's result, but to get it in as little time as possible. Otherwise the whole value of one's researches may be called into question, even the possibility of earning a modest livelihood may be swept away. This is a very serious matter, for such conditions are at the opposite pole to those required for the real flowering of the intelligence in the richest sense of that word. The rather vulgar comparison that occurs to me is that of a man who needs a few suits in a hurry, who cannot spare time for a fitting, and who, therefore, has to take one off the peg in the nearest shop. But one cannot insist too much on the point already put so forcibly by Bergson, that true intelligence is the enemy of the ready-made, that, if one may put it so, all its genuine creations are made to the customer's measure.

GABRIEL MARCEL<sup>1)</sup>

<sup>1)</sup> *The Mystery of Being*, Vol. I, Harvill Press, London, England.

The typical modern man practically never thinks about sex.

He dreams of it, he craves for it; he pictures it and sometimes drools over it. But picturing is not thinking and craving is not thinking. Thinking means bringing the power of the mind to bear; thinking about sex means striving to see sex in its innermost reality and in the function it is meant to serve.

If we consider sex in itself and ask what Nature had in mind in giving sex to men, there can be only one answer: Sex is meant for the production of children. The lungs are for breathing, the digestive organs for nourishment and the sexual powers are to generate new life, as the complex physical and psychological mechanism of men and women shows.

FRANK SHEED, *Southern Cross*, Jan. 4  
Cape Town, South Africa

Nowadays, the worker has no concept of quality as had his craftsman ancestor. He is content with shoddiness because he sees work not as something to be valued in itself, but merely as a means to the purchase of pleasure outside working hours. Therein lies the worker's present tragedy, for it means not merely the blunting of his working day with self-imposed frustration, but an inability, as well and on his part, to enjoy its fruits. In other words, the materialism which turns the worker away from the joy of a job well done, turns him also from that true perspective—of life against a background of God—within which play as well as work must be set if it is to be perceived aright and enjoyed in its fullness. The more we turn life into a selfish process of smash-and-grab, the less capable do we become of enjoying our ill-gotten gains.

*The Christian Democrat*, Feb. 1956

Putting Christ somewhere, as if He were a pawn, has become quite commonplace. The Communist would put Him out of mind. The atheist would keep Him out of schools. The zealous Christian wants to put Him "back into Christmas" and "back into Easter." This last, apostolic-minded program is surely noble and highly to be praised; but wouldn't it be well to recognize our day's greatest need: to put Christ into Christian life as the Lord of every day?

*Tower Topics*, Feb. 1956

By various techniques, of which spreading money around among politicians is just one, oil has succeeded in remaking state governing bodies. It has bent foreign governments to its will. It has enriched Middle East rulers. It has taken nations to the brink of war. It has succeeded in interweaving oil policy into state, national and international policy to so great an extent that the two are only minutely distinguishable.

EDWARD F. WOODS  
*St. Louis Post-Dispatch*, Feb. 16

## Fragments

"THIS IS A WORLD of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it." (Abraham Lincoln, cited in the *Congressional Record*, Feb. 10, 1956)

"This is the special vocation of the layman—the rendering of testimony to Christ within the structure and through the operation of the ordinary material world, the everyday things of work and play and family life." (David Craighead, in the *Southern Cross*, Dec. 28, 1955)

"The late Senator Taft once said that 'excessive taxation is a sure road to socialism.'

"It seems to be the most used road these days." (Sunday *World-Herald*, Omaha, Jan. 29)

The striking point about the projection of 1965 population is not the substantial increase in total population, but the great differences in the increases in various age groups. While the total population is expected to increase 19 per cent, the 5-19 age group is expected to increase 49.9 per cent, the groups 65 and over, 30.1 per cent, and the group 20-64 only 9.9 per cent. (*Tax Review*, Jan. 1956)

"Pope Pius XII has been seeing on the average two thousand daily. He works seven days a week and has little time away from his duties except for food and prayer. No other ruler, temporal or spiritual, adheres to such an astounding schedule." (Report of American Institute of Management)

# THE SOCIAL APOSTOLATE

Theory ————— Procedure ————— Action

## *Undiminished Glory*

WHEN LAST YEAR, His Holiness Pope Pius XII entered the crucial days of his grave illness, many hearts, and not alone Catholic hearts, waited in painful anxiety for the terrible announcement it seemed must soon be flashed around the globe. Obituaries were rapidly set in type for newspapers and magazines in almost every country of the world. And then at the last moment—in fact, beyond the point where recovery would still have appeared possible—the Pope rallied; and not only rallied, but climbed steadily to health.

On March 2, the Holy Father celebrated his 80th birthday. For Catholics it was indeed a notable event, cause for gratitude and joy. But the achievements of this, his 80th year, cannot be appreciated without remembering the preceding illness and remarkable recovery.

It pleased Almighty God to spare the Pope. More than this, if we may so judge it in this way, the crisis in His Holiness's health seems to have visibly marked the beginning of a new and specially fruitful phase in his glorious pontificate. For, the most striking feature of the Holy Father's return to health has been his intense activity in what he himself once designated "the complete restoration of the spirit of the Gospel" so that the world may be rebuilt "as God would have it."

To see this, we have but to mention three important addresses made by Pope Pius, which it is not too daring to suggest will continue to influence our lives for an indefinite time to come.

As has been his annual custom, the Holy Father addressed the entire world on Christmas Eve last. He spoke, again, on the possibilities and basis of peace on earth, and analyzed the contemporary situation in terms of the unchanging principles of natural law.

The secular reaction to this message was astonishingly sympathetic. The *New York Times*, for example, gave prominent place to a generous extract and commented respectfully on the Pope's suggestions for limiting and controlling nuclear armaments. To our knowledge no other Papal address has been the object of such universal attention, and it is not impossible—a hope voiced previously in these pages (*SJR*, Jan. 1956)—that the hospitality extended to the Pope's words will encourage a deeper study of the profound Christian interpretation of human life and history for which he is supreme spokesman.

Of more direct concern to Catholics is the liturgical reform the Holy Father has instituted. As presented to the Catholic world, there were two recent stages to this reform: (1) the simplification of rites, which went into effect on January 1 of this year; (2) the restoration to the Holy Week Liturgy of its original, authentic character. (Additional commentary on these is included in this issue of *SJR*.)

Our birthday respects to His Holiness could scarcely be improved upon if we acknowledge, in all our hearts, the privilege we enjoy of serving under his reign.

R. O.

## *Renewing the Holy Week Liturgy*

TODAY WE ARE WITNESSING the rich flowering of that fertile seed of liturgical reform planted a half century ago by St. Pius X. It was not given that eminently pastoral Pontiff to see to any great extent the shaping of that vast program inaugurated by his call for active participation of the laity in the sacred liturgy of Mother Church. The outbreak of World War I in 1914 not only hastened the death of St. Pius, but it definitely postponed the further implementation of his plan

of liturgical restoration. However, a good beginning was already made by St. Pius' *Motu Proprio* on Church music and by his decrees on frequent and early Holy Communion.

What must not be forgotten is that the great spirit of the sainted Pope carried over into successive pontificates, so that, if the work of restoration was interrupted unavoidably by continuing unrest in the world, it was never considered an abandoned project. Hence the few but very important decrees of Pope Pius XI on the Church

liturgy. Also, more and more was heard, with the passing years, of the Liturgical Movement which gained momentum as great scholars, both clerical and lay, in increasing numbers gave generously of their talents to the study of the liturgy and its indispensable role in the Church's sanctifying mission. Liturgical publications multiplied. The doctrine of the Church as Christ's Mystical Body began to be popularized once more, with a resultant growing social consciousness among the people especially during the Eucharistic Sacrifice. More and more of the laity were using missals at Holy Mass. Verily the spirit and program of St. Pius X was anything but dead.

Even as the world was again plunged into a second global conflict, there was hope that the Holy See would institute further liturgical reforms without which progress toward greater lay participation could remain only very limited. Exceeding even the fondest hopes of the most ardent liturgical apostles have been the many and far reaching measures of our gloriously reigning Pope Pius XII: In the very depths of World War II he issued the encyclical, *Mystici Corporis*, on the Mystical Body of Christ; two years after the War, came *Mediator Dei*, the encyclical of the sacred liturgy itself; then came the new, more intelligible version of the psalms, evening Holy Masses, the restored Easter Vigil, the relaxed Eucharistic fast, and now—the greatest restoration of all—the renewed Holy Week Liturgy. Of the last mentioned it has been truly said that it is the greatest liturgical reform since the Council of Trent (1545-1563).

What is truly significant is that the Sacred Congregation of Rights, in its Decree on the renewed Holy Week and in its Instruction which accompanied the Decree, emphasizes that the reasons for

the most recent changes in the liturgy are *pastoral*, i.e., for the spiritual enrichment of the people—"Thy holy people," as the Canon of the Mass designates them. It is not for us to enumerate here even the more important of these changes. The Sacred Congregation has directed that the faithful be instructed by their priests "not only about the ritual observance of the restored *Ordo* of Holy Week but also about its liturgical meaning and its pastoral purpose." This instruction should be imparted during these days of Lent, as the Sacred Congregation suggests.

The point we would like to make concerns the evident solicitude of the Sacred Congregation of Rites that its Decree be properly understood by all, including the laity. For this reason the Decree is supplemented by an official Instruction. Seemingly the Congregation did not choose to risk interpretations or explanations which would "water down" its Decree or defeat its manifest purpose, which is the active participation of the people in the sacred Mysteries of Holy Week. Whereas up to now there has been so much indifference—and in some circles even hostility—to active lay participation in the Church's liturgy, a veritable death blow has been dealt such an attitude. It is to be expected that active participation will not be restricted to the Liturgy of Holy Week, but will be gradually introduced in all the Church's official worship.

The wholesome effects of such a change will undoubtedly carry over into the social apostolate. Catholic social action must derive its spirit, its ideals and its strength from the Church, principally through the liturgy. Otherwise we will have social action by Catholics, not Catholic social action. There is a big difference.

V. T. S.

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A renewed appeal to Argentine Catholics to join in the social apostolate was sounded by Bishop Miguel de Andrea, one of the nation's best known Catholic Action leaders. (Cf. *SJR*, Vol. 48, No. 4, July-August, 1955, pp. 136-40) The Bishop spoke during observances marking Catholic Nurses' Day, which he initiated some years ago.

"We who call ourselves patriots," Bishop de Andrea said, "ought to get together and measure up to the high responsibility which our regained

liberty places upon us. We have lost too much time in the past working without a coordination of effort, and giving too much importance to the differences that separate us."

Bishop de Andrea cited the words by which the modern Popes have exhorted priests to go to the people, "not through the medium of militant politics, but through spiritual, cultural and social action."

## *Christians in the Present Industrial Age*

WE AGAIN WARN CHRISTIANS of the industrial age, in the spirit of Our immediate predecessors in the supreme pastoral and teaching office, against being satisfied with an anti-communism founded on the slogan and defense of a liberty which is devoid of content. Rather We urge them to build up a society in which man's security rests on that moral order of which We have very often set forth the need and consequences, and which has regard for true human nature.

Now Christians, to whom here more particularly We address Ourselves, ought to know better than others that the Son of God made Man is the one steadfast support of the human race in the social and historical life also and that He, by taking to Himself a human nature, has borne witness to its dignity as the basis and rule of that moral order. It is, therefore, their primary duty to act with a view to bringing about the return of modern society in its organizations to the sources made sacred by the Word of God made flesh.

If ever Christians neglect this duty of theirs by leaving inactive the guiding forces of the Faith in public life, to the extent that they are responsible, they would be committing treason against the God-Man Who appeared in visible form among us in the cradle of Bethlehem. Let the seriousness and deep motive of the Christian action be an effective testimony in the world and

at the same time avail to dispel the very suspicion of a supposed aiming at worldly power on the part of the Church.

If, therefore, Christians unite to this end in various institutions and organizations, they are setting before themselves no other objective save the service willed by God for the benefit of the world. For the sake of this motive and not out of weakness, let Christians group themselves together. But let them—and more so than others—remain open to every healthy undertaking and to all genuine progress and not withdraw themselves into a sealed enclosure as if to preserve themselves from the world. Committed to promote the advantage of all men, let them not despise others who, at any rate if they are submissive to the light of reason, both could and should accept from the teaching of Christianity at least what is based on the natural law.

Be on your guard against those who undervalue this Christian service to the world and oppose to it a so-called "pure," "spiritual" Christianity. They have not understood the divine institution—to begin from its fundamental principle—Christ is true God but also true man. The Apostle St. Paul makes known to us the full essential wisdom of God made Man, which aims at setting aright the earthly world also, when he pays to Him tribute of honor with two very expressive titles—"Mediator," and "Man" (Timothy, 2:5). Yes, man, as is everyone of those redeemed by Him.

POPE PIUS XII

Christmas Message, 1955

## *Refugees are Homeless Brothers in Christ*

AS WE PEN THIS ARTICLE on this Monday of the first week in Lent, the words of our Savior from today's Gospel come forcibly to mind: "Come, ye blessed of My Father.... I was hungry, and you gave me to eat.... I was a stranger, and you took me in.... as long as you did it to one of these My least brethren, you did it to me."

Then there are the terrifying words of Christ's renunciation also from today's Gospel, spoken to those who fail in these works of mercy: "Depart from me, you accursed.... For I was hungry and you gave Me not to eat.... I was a

stranger and you took me not in.... as long as you did it not to one of these least, neither did you do it to me."

It is in the light of this teaching of the Divine Master Christians must approach all questions and problems relating to immigration. This is particularly true in regard to the migration of refugees and other people whose lives have been disorganized and shattered as a result of World War II and certain ill-advised international agreements which issued from that global conflict. Essentially, refugees are people without homes. An obligation in charity devolves upon the United States and other countries similarly situated to provide homes for these hapless victims.

Our present Refugee Relief Act, which will expire on December 31 of this year, provides for the entry into our country of some 200,000 non-quota refugees. Under the old DP law of 1948-50, the United States received approximately 400,000 people. Almost half of these are Catholics.

As implied by these statistics, it is evident that our nation has done something for the world's homeless. However, we have not matched the performance of some other countries much smaller than we, such as Canada. We have been charitable, but not to the extent that we should have been or could have been.

Nevertheless, there is still time to extend our charity. Specifically, the terminal date of the current Refugee Relief Act should be extended to December 31, 1957. It is simply not possible within the remaining months of this year to resettle all the refugees who qualify and for whom visas are available. Through no fault of the refugees or the voluntary cooperating agencies, such as Catholic Relief Services—NCWC, there was a long delay in carrying out the prescriptions of the Act passed by Congress in 1953. Hence not only the advisability but the justice of an extension in the terminal date.

Within recent weeks President Eisenhower indicated his wish that certain needlessly harsh regulations in our basic immigration law be relaxed. He referred specifically to those concerning immigrants refused a visa on health grounds because of tuberculosis. Very correctly did the President observe that our present policy in such cases reflects our attitude of fifty or more years ago when tuberculosis was more prevalent in our country, and when we were not equipped to deal with this disease as successfully as we are today.

The withholding of a visa from a member of a refugee family because of tuberculosis, has caused much needless hardship. In some cases has it meant the separation of the members of a family, with some in the United States and others detained in Europe. In other cases it has caused whole families to forfeit their chance to come to America because they refused to have their families broken up.

We look hopefully to the early implementation of President Eisenhower's directives for more humane policies in our immigration laws. Christian charity—that highest of all laws—demands as much.

V. T. S.

### *Lay Initiative*

IT IS WRONG TO IMAGINE that Catholic laymen require ecclesiastical approval for every step they take in social and political life.

It is also wrong to imagine that every initiative shown by the laity must have been suggested or inspired by the Bishops.

In the frame and spirit of the obedience and loyalty that is owing to the Pope, the bishops and the clergy, Catholic men and women should exercise and enjoy the spirit of freedom, independence, initiative, leadership and responsibility which they received from Our Lord Himself on the day of their baptism.

If they do not, where will the Church find the lay leaders who are absolutely essential in withstanding the modern challenge of materialism?

The forces of evil have their agents in every department of life. It is the responsibility of Catholic men to be active in resisting evil every-

where, for their influence reaches into places where bishops and priests cannot go.

Not in any spirit of aggression, but simply as messengers of the truth, they can make a tremendous impact on their fellow-men.

There are great numbers of non-Catholics in Australia who are genuinely interested in the teachings of the Church but would probably never approach a Catholic priest.

The unfortunate gap that exists between Catholics and non-Catholics can be bridged most effectively by the laity. By displaying kindness, tact, tolerance and understanding, they can win the sympathy, confidence and collaboration of their non-Catholic neighbors.

In such an atmosphere, the ugly spirit of sectarianism can never operate.

ARCHBISHOP ROMOLO CARBONI<sup>1)</sup>

<sup>1)</sup> Quoted in the *Catholic Worker*, Melbourne, July, 1955.

# SOCIAL REVIEW

## *Lutheran Bishop Received by Holy Father*

DR. OTTO DIBELIUS, Protestant Bishop of Berlin president of the Council of the Evangelical (Lutheran) Church of Germany, was received in audience by Pope Pius XII some weeks ago. Bishop Dibelius, who is also one of the six presidents of the World Council of Churches, stopped in Rome en route to Australia, where he is to take part in an ecumenical congress. Also received by the Holy Father was the Bishop's son, himself a high official of the Lutheran Church in Germany.

After the audience a member of Bishop Dibelius' staff said that the Bishop was grateful and happy to meet the Pontiff. He said the Protestant leader's request for an audience with the Holy Father was prompted by his desire to demonstrate to the Christians of Communist-controlled East Germany that Protestants and Catholics are determined to stand shoulder to shoulder when it is question of defending Christian values.

Commenting on the audience given to Dr. Dibelius, *The Tablet* of London, quoted in *The Ensign* of February 18, states:

"The private audience which Pope Pius XII, as we noted last week, recently gave to the Evangelical Bishop of Berlin, Dr. Otto Dibelius, is significant not merely because it was the first time that a leading personality of the German Evangelical Church had met the Pope, but also because the meeting took place at a time when attacks against Protestants and Catholics in Eastern Germany are being renewed with increasing vigor. These attacks are concentrated on Dr. Dibelius and other Protestant leaders in Western Germany, while, at the same time, men like Probst Gruber, the Evangelical representative with the East German regime, who have made no bones about their sympathies for the Communists, are being extolled as the 'only legitimate and honest Christian spokesmen.'

## *Increase in Cancer Predicted*

THE NATIONAL CANCER INSTITUTE of the U. S. Public Health Service at Bethesda, Maryland, has conducted a study of trends in the incidence of cancer and has come forth with the disturbing prediction that this disease will increase fifty per cent in our country during the next twenty-five years. In the report of the findings of the Institute's research, no mention was made of the causes underlying the expected increase in cancer.

Cancer incidence, prevalence and mortality rates for 1937-39 were tabulated and then resurveyed

in 1947 for comparison purposes. Despite rise in the number of cancer cases since the Nineteen Thirties, "some progress" has been made the report noted. The following observations were made:

Thirty-two of every 100 newborn babies in the country may be expected to develop cancer sometime in their lives if present rates continue.

Women have a slightly higher cancer rate than men but solely because of their longer life span.

Cancer of the lung and bronchus occurs four and a half times more frequently among men than women.

Cancer of the larynx is twelve times more frequent among males than females.

The cancer death rate is higher among men than women principally because the disease develops more frequently among males in such parts of the body as the stomach and lungs, where chances of recovery are poorer.

Lung cancer more than doubled from 1937 through 1947, an increase that may be due partly to improved diagnosis.

## *Parish Credit Unions*

MEMBERS OF CATHOLIC parishes formed eight nine new credit unions in 1955, bringing the total of such parish groups in North America, South America, the Credit Union National Association has reported. The figures exclude the many community credit unions composed largely or entirely of Catholics but not affiliated with a parish church.

The total number of all types of credit unions formed last year was 1,813.

Noting the direct benefits to borrowers in credit unions, the *Michigan Catholic* of February 1955 cites other blessings which accrue from these cooperative institutions. It says:

"Credit unions also generate useful social by-products. They instil the spirit of self-reliance and help defeat the 'handout' philosophy of the welfare state. They bring the members of the same parish or the same fraternal group together in projects of mutual helpfulness."

"The necessity of justifying a requested loan is often an educational experience for those who might otherwise be inclined to improvidence and extravagance."

"Credit unions are a useful instrument for the inculcation of thrift and social justice. But in spite of the substantial gains they have made in the past twenty years, credit unions account for only a tiny fraction of the total of consumer loans. We wish them every greater success in the future."

### Cooperatives in France

THERE ARE 15,000 farm cooperatives in France, as compared with 10,000 in the United States. The first recorded cooperative was a group of cheese makers in the thirteenth century. By 1953 (latest official estimate) there were almost a million cooperators in the country.

It is estimated that French farm co-ops have been handling storage and sales of 80 per cent of all grain harvested, 40 per cent of the dairy products, 33 per cent of the wine, 47 per cent of the feed, 40 per cent of the oleaginous products, 20 per cent of the fresh fruits and vegetables, and 13 per cent of the sugarbeets. There are also cooperatives for wool, resin, starch, selling of livestock, and bee culture. Canning and drying cooperatives handle 10 to 12 per cent of all this type of work in France.

There are now well over 2,000 purchasing cooperatives which furnish their members with all supplies. They provide at least 45 per cent of all fertilizer, 50 per cent of binder twine, and 3 per cent of livestock food. A great many service cooperatives exist to thresh grain, plow with tractor, artificially inseminate animals, etc.

Individual cooperators finance a minimum of 20 per cent of the financial needs of the agricultural cooperatives. The amounts not contributed by farmers themselves may be provided through the Reconstruction budget of the *Sérvices du Génie Rural* of the Ministry of Agriculture and sometimes long-term loans are granted by the State's *Crédit Agricole*.

### Cardinal Merry del Val

THE CAUSE OF Cardinal Merry del Val moved ahead another step when the informative process ended in Vatican City. Four Archbishops and an Abbot formed the tribunal.

Cardinal Merry del Val, who was born in London, England, of Spanish parentage in 1865, served many years in the Vatican curia under Popes Leo XIII, St. Pius X, Benedict XV, and Pius XI. He served as Vatican Secretary of State under St. Pius X and was Secretary of the Sacred Congregation of the Holy Office when he died in 1930.

The tribunal for the informative process studied the cardinal's writings, his reputation for sanctity, and the absence of previous veneration of the prelate. The results will be studied by the Sacred Congregation of Rites. If in the Congregation's opinion the results are found to be meritorious, it will issue a decree formally introducing the cause for beatification.

### Deported Gangsters

A NORTH AMERICAN Newspaper Alliance report in the *New York Times* of January 3 tells of the difficulties experienced by law enforcement authorities in Italy who must deal with Italian-born gangsters deported to their native land by U. S. immigration authorities. A total of 2,420 of these ex-gangsters have been "dumped" into the lap of Italian authorities as a result of the United States laws providing for the deportation of undesirable characters. It seems that as soon as these "undesirables" are released from American jails, often on parole, they are put on the first Italy-bound ship. Arrived in Italy, they are "furious" about their deportation.

"Italian police officers concede deep concern about their task of keeping a check on former front-page gang names. Many of them who formerly committed their felonies in the United States are now believed to be dealing in narcotics in Italy.

"Many of the gangsters, who look extremely un-Italian in their pegleg suits and wide-brim hats, mourn that they're misunderstood—that they're just guys trying to earn a few honest dollars and the police won't let them."

### World Communism

COMMUNIST PARTIES in the free world have a total membership of 3,590,150. The number of persons who have voted for a Red candidate in elections in free nations is 20,307,000. These figures appeared in a survey on world Communism published in the Catholic periodical, *Herder Korrespondenz*.

Four countries have 74.1 per cent of the total party membership. These are Italy with 2,000,000, France with 400,000, Indonesia with 160,000 and Western Germany with 100,000. Other nations with more than 50,000 members are Japan, Iran, the United States, Brazil, Austria, India and Finland.

The breakdown of party membership by continent is: North America, 70,000; South America, 241,500; Europe, 2,800,650; Africa, 30,000; Asia, 442,000; Australia, 6,000.

Countries with the largest number of Communist voters are Italy with 6,100,000, India with 6,000,000, France with 4,900,000, Japan with 656,000 and Germany with 607,000. (The survey was made before the January 2 election in France in which the Communist candidates won more than 5,000,000 votes.)

### Volkswagen Financial Reserves

ACCORDING TO A REUTERS dispatch in the New York Times of December 23, Volkswagen, the car Adolph Hitler promised to put in every German's garage, has piled up such huge cash reserves that its price could be slashed "substantially" if Europe's present sellers' market should disappear. The state-controlled company released for the first time its accounts for the years 1951 to 1954.

The figures were large enough to make the rest of Europe's car makers gasp. With sales last year at 1,064,000,000 marks (about \$252,000,000), the little rear-engined "beetle" is threatening to run away from the panting opposition.

Cash reserves—a cool 148,300,000 marks (about \$34,720,000)—are being held deliberately to meet possible liability should thousands of "Volkswagen savers" win a long legal battle to force the company to deliver cars they paid for before World War II.

At that time the company was run by the Nazi labor front. The car, designed by Dr. Ferdinand Porsche, a famous engineer, was widely considered as being twenty years ahead of its time. A few hundred hand-made models found their way into the hands of Nazi officials; but the mass of Germans who subscribed to get the car never received delivery.

Volkswagen has no owner. The West German Government, which supervises the Wolfsburg factory, is known to be anxious to turn the company over to private interests. To do this, Volkswagen first must be nationalized because it does not have a legal owner. Then the property could be sold. Registered as a limited company, Volkswagen, under German law, has not been required to publish financial statements. The company has indicated that it kept its accounts secret in order to make the legal battle of the "Volkswagen savers" harder. But now that a financial statement has been published, officials believe it is the first step toward disposing of the works.

### Problems of Large European Parishes

AN RNS DISPATCH, quoted in *The Witness* of Dubuque, issue of December 8, calls attention to the need of a new approach to pastoral care in Europe's larger urban centers. The size of the parishes and the modes of life induced by industrialization of society are recognized as the conditions demanding a new approach. Modern living requires that Catholic parishes be limited

to a maximum of 4,000 to 5,000 persons, it was agreed by delegates to a conference on modern pastoral care, sponsored in Aachen, Germany by the Netherlands Society for Spiritual Renewal.

The meeting was attended by nearly one hundred priests from the Netherlands, Belgium, Germany, France and Austria.

The Rev. F. Houtart of the Belgian Institute for Economic and Social Research at Louvain, one of the featured speakers, decried the "insufficiency" of parish ministries.

"The changing social structure demands a change in pastoral methods," he said. "Many larger cities have increased tremendously in population over the past century, bringing a comparable change in the density of the population—and a vast change in the aspect of their parishes.

"For example, the average Paris parish has about 30,000 people, while the average in Brussels is around 22,000."

Perhaps even more important, the priest said, is the fact that people who live in the larger cities often regard their homes merely as a place in which to sleep. "As a result, parishes have become only dormitories while the real life of the people is lived elsewhere," he observed.

Because of these facts, Father Houtart and the conference delegates concurred in urging that additional pastoral care be organized to function outside the parishes along the lines of a pioneering factory apostolate functioning in the Netherlands.

A resolution adopted by the conference said greater danger is inherent in the common belief that "in big cities we move in a Christian society."

"On the contrary," it warned, "our approach and methods must be akin to those adopted in missionary countries."

A new form of parish missions—based on experiments in France and Holland—has been decided on at a conference of diocesan organizations in Münster, Westphalia, Germany. The ground will be prepared for the missions by a campaign begun by the laity several months earlier. They will study in detail the area of the missions which will be given a special aim as a result of this investigation. Instead of a series of sermons preached on certain days, the missions will apply specific and long-term measures for the parish's most urgent problems.

# HISTORICAL STUDIES AND NOTES

## PIONEERS OF THE FAITH

*Rev. Francis Xavier Pierz*

(Concluded)

ALTHOUGH (continuing Father Pierz's letter) the Sioux Indians of northern Minnesota do not belong to my mission district, I feel that I must mention them in order to soften the hard judgment that has been passed on them in other places. For twelve years this tribe has been in charge of well-paid Protestant missionaries; but they have had little success. For the same reason as stated before, they started to rebel; in many places they committed murder and pilage, especially at New Ulm, where they put most of the inhabitants to the sword.

"But in the latter case, this was most likely punishment from God, for most of these New Ulmers were apostates who would listen to no priest. The object of the German Land Company, as stated in the *New Ulm Pioneer*, March 1, 1859, is to offer a home to every German worker, Catholic priests and lawyers excepted. They built their houses on Sundays, and last year, in Corpus Christi, an ox decked out with wreaths was led through the streets of the town, and in our places was honored amid music and dancing. Then the ox was killed and roasted, seemingly as the sacrificial victim. No wonder that the Sioux were sent to chastise them, as the Romans were sent to punish and destroy Jerusalem. May this happening fill the hearts of all unbelievers with the fear of the Lord.

"The fearless General Sibley now marched against the war-like Sioux, and made prisoners of any of their number, men, women and children. The main rebels were imprisoned in Fort Ridgely, and three-hundred of them were condemned to death. On December 26, 1861, thirty-nine were executed (at Mankato, Minn.); Father Ravoux succeeded in baptizing thirty-six of this number. The condemned were free, of course, to choose any religion; but, strange to say, although they had been in charge of Protestant ministers in the pay of the government, it is remarkable that thirty-six wished to die Catholics. The rest of the prisoners await their fate. Fifteen-hundred more are detained at Fort Snelling; in the company of Father Ravoux I visited them and preached to them. On

this occasion some of the mothers begged us to baptize their little ones, and we baptized fourteen children. Father Ravoux has already baptized one-hundred-seventy-five children and six adults, of which number many have since died.

"This old, sickly priest told me that if a priest were stationed among them they all would join the Church. I asked General Sibley to be kind to these poor people. I also spoke to the Bishop to send missionaries among the Sioux and the Chippewas, but where will he get the men? He has only twelve priests who are attending one hundred and eleven stations. Armed with the Bishop's blessing, I returned to my station where a lot of work awaited me. May God send good priests into this poor diocese of St. Paul."

Pierz's letter shows how clearly he appreciated the Bishop's inability to do anything in the matter. But there was one person who could do something: Pierz himself. Despite his seventy-eight years, he determined to return to Europe and recruit priests for the Indian mission field. On January 13, 1864, after an absence of twenty-eight years, the venerable priest found himself speaking to the seminarians of Paderborn. In vivid words he spoke to these young men of the fields waiting for harvesters, told them of the Indian rebellion and the sacrilegious conduct at New Ulm. It must have been a stirring appeal, because Father W. Faerber, writing in his day book for that occasion, reports twenty students volunteered for the Minnesota missions. Unfortunately, not one went there.

At the end of the month, Pierz reached his homeland. Here he won Father Joseph Buh for the missions, also the students John Zusek, Ignatius Tomazin, James Trobec (later Bishop of St. Cloud), Aloysius Plut, John Tomazevic, James Erlach and John Velikanje. Bishop Cretin received this news with overwhelming joy.

Buh was appointed pastor of Winibigoshish. Zusek, ordained November, 1864, was made assistant to Father Pierz. In 1865, three more were ordained: Father Plut on February 12, Father Trobec on September 8, Father Tomazin on November 5.

Owing to his manifold duties among his Indians, Pierz had not had opportunity to celebrate his golden jubilee. In 1865, at the conclusion of a priests' retreat, Bishop Grace ordered the celebration. Pierz sang High Mass in the Cathedral in the presence of the Bishop and his priests. At the banquet he told his feelings of joy in a long Latin speech. He then returned to Crow Wing where he was to labor eight more years.

In 1870 he was to be found at Rush Lake, Ottertail County, Minnesota. Some years earlier, a Father Albrecht, C.Pp.S., accompanied by some nuns and brothers of the same Congregation, had founded a community at Rush Lake. For an undisclosed reason, Albrecht had been suspended by Bishop Purcell of Cincinnati, and also by his own superiors. So the community he established was schismatical. The year 1870, when Pierz went to Rush Lake, was the time of the Vatican Council and the Holy Year, during which priests had power to dispense from reserved sins and censures. It was this power that Pierz availed himself of when he heard the confessions of Albrecht's little community. He also gave absolution to Albrecht: an invalid absolution, as it turned out, since Albrecht had been *nominatim* suspended. When Albrecht continued to make no appeal for pardon to his Superiors, or to the Archbishop, he was excommunicated *nominatim* by Bishop Grace. The final issue of this little incident in Pierz's life remains unknown.

Of such an extraordinary activity, Pierz was a man whose age is easily overlooked. But he was growing older, and increasingly feeble. His friends and the Bishop advised him to surrender his arduous post. His eyesight was failing. In January, 1872, he wrote to Father Horvat: "For some years my eyes have been failing me so that I can no longer read a newspaper. I am now eighty-seven years old, and am going rapidly. Two years ago I could still attend twelve missions with ease, and preach in French, German

and Indian. Twice I have suffered a light stroke but thanks to my homeopathic remedies I have averted the danger. But now I suffer a continuous noise in my head which reminds me to prepare for my last mission."

He then decided to return to his native land but postponed the trip for a year, since he was writing a book in Indian on the virtue of temperance, which was not ready for the printer. A service due him for his great labors in the diocese, Bishop Grace ordered Father Tomazin to accompany the aged Pierz on his long journey. Pierz bade his Indian friends good bye on September 3, 1873, and after a month's travelling reached Laibach. In spite of considerable physical weakness he was still mentally alert, and during the voyage wrote a Slovenic poem in honor of Bishop Baraga.

He reached Laibach without any funds. Had the last years would have indeed been hard had not the Bishop of Laibach prevailed on the Austrian government to grant Pierz a pension. For awhile he lived with the Franciscans at Camnic, but a little later he took up residence in the rectory of Laibach Cathedral. There he lived another fifteen years, dying on January 2, 1880. He was ninety-four years old.

His remains were buried in the cemetery of St. Christopher at Laibach. "The prince of missionaries," he has been called, and surely his life is not the least unusual in that honorable lineage of men who have served the missions as heroes. It is not everyone who, at the age of fifty, would leave an easy life to work for thirty-seven arduous years in a missionfield filled with dangers and disappointments of every kind. There is a photograph of Pierz still in existence, probably taken at the time of his golden jubilee. The print shows a face of rough, earnest lines, leaving no doubt that in that tough, firm frame there had dwelt a strong but compassionate soul.

REV. FRANCIS SCHEPER

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Cologne Cathedral, the biggest and one of the best-known of Germany's Gothic monuments, will be fully reopened to the public this year. This 13th century cathedral was badly damaged by Allied bombs and artillery fire during World War II. Only part of it is at present in use for services.

For the population of Cologne, the reopening will be one of the most important milestones in their efforts to rebuild the city. Most of them regard the cathedral as the heart and soul of the town. They have privately contributed much to the nearly \$1,190,000 so far spent on repair work.

## Book Reviews

### Received for Review

Yons, Barrow, *Tomorrow's Birthright. A Political and Economic Interpretation of our Natural Resources.* Funk & Wagnalls Company, New York. \$5.00.

Smith, Henry Clay, *Psychology of Industrial Behavior.* McGraw-Hill Book Co., Inc., New York. \$6.00.

Industrial Conflict, edited by: Arthur Kornhauser, Robert Dubin, Arthur M. Ross. McGraw-Hill Book Co., Inc., N. Y. \$6.00.

Caldwell, Robert G., *Criminology.* Ronald Press Co., N. Y. \$6.50.

Thurston, Herbert, S.J., *Surprising Mystics.* Henry Regnery Co., N. Y. \$3.75.

Thomas, John L., S.J., *The American Catholic Family.* Prentice-Hall, Inc., New York. \$7.65.

De Martini, Rev. Raymond, S.T.D., *The Right of Nations to Expand by Conquest.* Catholic University of America Press, Washington, D. C. \$2.00.

Manly, Chesly, *The UN Record, Ten Fateful Years for America.* Henry Regnery Company, Chicago. \$3.95.

Christian Asceticism and Modern Man, Translated by Walter Mitchell and the Carisbrooke Dominicans. Philosophical Library, New York, \$6.00.

### Reviews

*The Masses of Holy Week and the Easter Vigil.* Arranged for Use in Parishes by Rev. Godfrey L. Diekmann, O.S.B. The Liturgical Press, Collegeville, Minn. 192 pages. \$35.

THE DECREE OF THE Sacred Congregation of Rites "on the renewing of the Holy Week Liturgy" was promulgated on November 16, 1955. All the prescriptions of the Decree will become effective on March 25, "the second Sunday of Passiontide or Palm Sunday, 1956."

Catholic publishers immediately found themselves confronted with the almost insurmountable task of getting booklets off the press in sufficient time, not for Holy Week itself, but to allow priests to instruct and train their people "so that they, mentally and spiritually, may take a devout part in the services." Moreover, it is to be remembered that the official text of the renewed Holy Week Liturgy was not available at the time the Decree was published, but only several weeks later. Nevertheless, some of our U. S. publishers were equal to the occasion, with the result that more than a month before Easter several English versions of the new Holy Week Liturgy were on the market and priced for quantity distribution in our parishes. For this wonderful performance our publishers have won our undying gratitude. Without booklets for lay participation, the whole purpose of this wonderful "restoration" would have been forfeited. As the Decree states so emphatically: "The intention of the restored *Ordo* of Holy Week (is) that these liturgical services can be attended more easily, more devoutly, and more fruitfully by the faithful...." Thanks to the extraordinary efforts of our publishers, this objective is within attainment this the first year of the restoration.

Our ranking publisher of liturgical literature in the U. S. is undoubtedly the Liturgical Press of Collegeville, Minn., which has made tremendous strides in recent years under the inspiring leadership of Dom Godfrey Diekmann, O.S.B. We expected Collegeville's Holy Week booklet to be among the best, if not the best. We have not been disappointed. Its booklet has been arranged with one chief purpose in mind: congregational participation.

Thus the complete text of the liturgy for the days of Holy Week, including the Masses on Monday, Tuesday and Wednesday, appears in English translation. Gregorian Masses I and XVIII are given in modern notation, as are the responses which *all* are directed to make. In addition, there are several beautiful traditional processional hymns, in English and Latin text, to be used at various intervals as suggested by the instructions of the Congregation of Rites. Brief explanations in red type introduce not only each day's liturgy, but each major portion of every day's liturgy. The use of red type for these instructions and for the directions make for clarity and convenience. Not to be overlooked are the pictures and drawings—symbolic and otherwise—which are bound to be most helpful to the laity.

Collegeville's Holy Week booklet is one publication which literally sells itself. In view of the clear and emphatic directives of the Sacred Congregation of Rites, it is difficult to visualize any parish from henceforth celebrating "the principal mysteries of our Redemption" in Holy Week without the aid of little manuals for the people. The problem, as we see it, is not how to get a market for such booklets, but whether our publishers can supply them in sufficient quantities. This problem will undoubtedly be felt this year, and perhaps for the next few years. Those who have succeeded in obtaining Collegeville's publication for Holy Week this year must consider themselves fortunate.

REV. VICTOR T. SUREN

Chapman, Dennis, *The Home and Social Status.* The International Library of Sociology and Social Reconstruction. Routledge and Kegan Paul Ltd., London. For U. S. A.: Grove Press, N. Y., 1956. Pp. xvii+301. \$6.00.

To readers of *Social Justice Review* it is not news that there is a broad social aspect to housing and the psychological implication of social status connected with it. Housing comprises the whole, complex social process of human dwelling of which slum clearance projects are but a part. And it is good to know that there seems to be developing a Sociology of Housing, a scientific discipline, working with scientific tools: inquiries, charts, statistics, etc., to deliver eventually to the architects and city planners fundamental studies with "specifications of human needs as a basis for design of homes and cities."

The rather detailed and outspoken technical approach of these studies makes the present book a difficult one for the general reader interested in housing policies. But what really makes it foreign to American readers

is the 100 per cent British background and object—at times a British dictionary comes in handy—though some of the studies were influenced by American sociologists. Puzzling, for instance, is the intricate set of distinctions between parlor, sitting-room, (with) drawing-room, morning-room and just plain living room, with the parlor having all the ear-marks of the old-country pre-war "good room," set aside for "formal occasions of family activity," exhibiting the "nice" furnishings, possessions, heirlooms, ornaments, etc., that the family owns. The plumbing and heating problems which the studies reveal, appear also not only outdated but hard on the American imagination. "The fire-place is one of the most complex social-technical artifacts of the home. Its primary purpose is space-heating; but appears to have deep mystical connotation and great aesthetic importance. It locates and focuses the family group in summer and winter. The history of domestic heating appliances for a century or more has been of attempts by engineers to produce an efficient space-heater, continuously frustrated by the demand of the consumer to have an open fire, the least efficient and dirtiest of all space-heating devices."

Quite revealing are the "discoveries" about the "roles of husband and wife in home-making." American society columns still say: the newlyweds are making their home on so-and-so street; but then we leave out the hyphen and attribute home-making to the wife and providing the wherewithall to the husband, who may help with the chores but not with the home-making. Even here we put asunder what is meant to be united. In England, home-making is widely considered a joint adventure.

All in all, this book is for the sociologist a valuable and interesting study, especially since it pioneers in a field that calls for wider recognition in the U. S. A. also.

THERESE MUELLER, PH.D.  
St. Paul, Minnesota.

Koren, Henry J., C.S.Sp., S.T.D., *An Introduction to the Science of Metaphysics*. B. Herder Book Co., St. Louis, 1955. Pp. 291. \$4.50.

This is one of Father Koren's two manuals of Thomistic philosophy, the other being *An Introduction to the Philosophy of Animate Nature*, reviewed in *SJR*, January, 1956.

The author clearly states his purpose in offering this book: to serve "as an introduction to the Thomistic theory of being in undergraduate schools." His emphasis is on the theory of potency and act and its actual application to the several problems the book considers.

Father Koren shows his pedagogical experience in his choice of the order followed in this introductory exploration of the problem of metaphysics. Granting the disadvantages that both a logical and a psychological approach entail, he chooses the "logical" and very ably proceeds to set forth the material under consideration.

In this "logical" approach, Father Koren postpones the consideration of potency and act to chapters 3, 4 and 5, electing to present, after his introduction, a concise but clear explanation of the concept of being and its fundamental determinations. This order of presentation proves a happy one, because it was the Angelic

Doctor himself who said that we learn "by going from the known to the unknown." By proceeding from the fundamental notion of being, Father Koren gives students on the doorstep of ontology an opportunity to get their metaphysical bearings, as it were. It is he that the author demonstrates his understanding of those for whom the book is intended: "to plunge headlong into the theory of potency and act at the very beginning of the course, when the student has had no training at all in metaphysical thinking, runs the risk that most of the theory will not be sufficiently assimilated."

In addition to summaries at the conclusion of each chapter, review questions are supplied at the end of the volume.

In this extremely practical treatment Father Koren has done a distinct service in presenting an introduction to the ontological science at a time when clear thinking, especially on matters metaphysical along with all their implications, is at such a premium.

REV. FRANK J. STANGL, S.T.L.  
Jefferson City, Mo.

Baer, Rev. Urban J., *Letters to an American Farmer*. National Catholic Rural Life Conference, Des Moines, 1955. Pp. viii+117. No price listed.

Father Baer's newest contribution to the field of agricultural sociology and economics is written in the form of eighteen letters to a farmer friend. Each letter undertakes a brief examination of one aspect of the farm situation, and the whole work is unified by the letters' relation to a central theme. The author puts this theme in his Introduction: "The solution of the farm problem must deal *first with people* and only *second with things*." Things are the nuclei of industrial civilization, Father Baer points out, and by adopting the industrial attitude agriculture has itself placed the worst obstacle in its road to a healthy renewal.

The dangers in farmers' borrowing the mind and methods of industrial capitalism are set down in the words of Pope Pius XII. They consist in "altering the specific character of rural living, by assimilating it to the life of urban and industrial centers." There is created a fake and imitation existence; the farm becomes a copy of something it is not, namely, the city, and all its great resources and potentialities tend to evaporate. Farms are the chief strongholds of liberty and independence of spirit, but only at the cost of constant efforts to remain themselves. The very nature of farming places man in his true position on the earth: dependent upon God, he is reminded of God at every turn, and yet is the responsible agent of all that he does. This way of life produces a breed of men quite unlike the kind that has let the machine master it. But the values of the machine age are seducing the farmer; and therein lies the seed of ultimate agricultural decay, intimations of which we already witness in the flight from the land, unbearable surpluses, faulty distribution, disparity, etc.

Father Baer's epistles lend themselves to a very definite division. The first nine are concerned with preparing the ground, in the sense of establishing readiness, a positive enthusiasm, in farmers and pro-

active farmers to seize their agricultural vocation in its fullest; the second nine epistles take up, in a general way, different aspects of the contemporary farm picture in the United States, like price supports, farm surpluses, the Department of Agriculture, credit unions and co-operatives.

Consistent with his emphasis upon the person, Father Baer sees the whole farm question arising from a dislocation of basic attitudes and values; its solution entails a radical return to an outlook in which the Christian dignity and duty of the farmer will be realized. The farming community has sold itself to the artificial vanities of modern life, Father Baer insists, so that farmers are no longer sensitive to the immense satisfactions and rewards of an authentic rural existence. Love for the right things must be cultivated. That is the first task; and in it is stressed the indispensable part to be played by rural schools and the clergy. Farm ownership must be fostered. There must be encouragement, not discouragement, of young farmers-to-be; encouragement of sons by their fathers, encouragement from priests, teachers, bankers, heads of clubs and societies. There are too many crepe hangers in the elder farm community, Father Baer says. It is time (in fact, the world has long ago struck) to abandon negative, defeatist thinking.

The weakest part of *Letters to an American Farmer* is Father Baer's several commentaries on the text, "Not in bread alone does man live, but in every word that proceeds from the mouth of God." In these passages he is anxious to get farmers to put first things first (by first things he means the spiritual order). But in spite of protests to the contrary, he gives the impression of considering man a dualism, a creature whose material structure and needs come "after" the spirit like a rag doll dragged along behind a child. The expression "putting first things first" is itself based upon the image of a material re-arrangement of objects. That is not the role the spiritual plays in human life, obviously. What this role is in rural existence is well exemplified, to every reader's profit, throughout the major part of the book where Father Baer treats actual problems and the Christian way in which they must be met. Herein he is more effective than in his brief theoretical statements about such tricky concepts as "the primacy of the spiritual."

ROBERT OSTERMANN  
Central Bureau

jesuit Fathers of St. Mary's College, *The Church Teaches. Documents of the Church in English Translation.* B. Herder Book Co., St. Louis, 1955. Pp. 400. \$5.75.

Two highly educated and brilliant university professors became interested in the Catholic Faith. They quickly recognized that the Catholic Church was the true Church and that it taught the revealed word of God. They saw that though Scripture and Tradition contained the deposit of Faith, these were often rather obscure. So, they realized, a living voice was needed to explain these sources of God's truth. Consequently, they reasoned, these truths would be taught in Catholic theology. To theology books they went.

One of the professors later described to me their expectations and experience. "We thought," he said, "that theology books would take each topic and tell clearly and exactly what the Church teaches officially on it. Alas! How disappointed we were! We found quotations from Scripture which could mean something when elucidated; selections from the Fathers, which contained the truth in germinal form but in unfamiliar terms, each term needing a footnote to explain its historical meaning; opinions and theories of learned theologians; sometimes as many as five theories of different theological 'schools.' Toward the close of a long discussion a 'note' mentioned the Church's teaching, with a reference to Denziger's *Enchiridion Symbolorum*—written in Greek and Latin! And it was this Greek or Latin reference that contained what we were seeking, namely, what the Church teaches."

This state of affairs may exist not only for newcomers to the Faith, but for lay Catholics, seminarians and priests, too. *The Church Teaches* henceforth makes such a situation easily avoidable.

The principal doctrines of the Catholic Faith are arranged systematically and are stated in clear English. A brief historical and dogmatic introduction makes clear the setting of sections and individual selections. Then the teaching of the Church is given in an excellent English translation of pertinent quotations from official and important Church documents, such as are found in Denziger's *Enchiridion*, Apostolic letters, papal encyclicals, constitutions and pronouncements.

It is at once evident that this book will be a godsend to:

- 1) All intelligent Catholics who want a thorough knowledge of the Faith;
- 2) college students in theology courses;
- 3) classroom discussions;
- 4) those seeking solid spiritual reading;
- 5) study groups;
- 6) professors of theology in English-speaking countries;
- 7) seminarians who want firsthand acquaintance with the pronouncements of the teaching authority of the Church;
- 8) priests in convert work, engaged in sermon preparation or desiring a convenient review of theology;
- 9) non-Catholics and Catholics who want to have an answer to "What does the Church teach?"

I think there is something highly fitting in the fact that the distinguished publisher, Herder Book Co., should be the one to bring out this most important volume. Herder's long service to the Church acquires another laurel with this volume. Nor has the publisher spared any efforts to make the format adequately match the excellence of material and translation. Cross references within the book, references to the sources, varying fonts and indentations, detailed topical and subject indices—all help for handy reference.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.  
Regis College, Denver

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*Social Justice Review* (indexed in the *Catholic Periodical Index* and the *Guide to Catholic Literature*) published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert A. Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

## WICHITA BECKONS . . .

FOR THE FIRST CONVENTION in its second century the Catholic Central Verein has been invited to Wichita, Kansas. This will be the first time our organization will convene in the State of Kansas. By pleasant coincidence, the Catholic Union of Kansas, State Branch of the CV, is observing its golden jubilee this year.

Numerically, the Kansas unit may be considered a small branch. On the basis of achievement, however, it must be reckoned one of the Verein's more successful and effective components. Adhering closely to the ideals and policies of the parent organization, our Kansas Branch functions according to a well-planned program of activities formulated at the annual conventions. Noteworthy is method followed whereby the responsibility of carrying out this program is widely distributed among the members of the various affiliated societies.

The Catholic Union of Kansas, restricted as it is to the Diocese of Wichita, finds no need for district leagues. However, the member societies assemble monthly in inter-parochial meetings. The success of the State Branch in recent years must be attributed in great part of these inter-parochial meetings, which have proven quite effective as a means for filling the gap between annual conventions.

Another asset of proven quality in our Kansas Branch is its high type of leadership. Our respect for the quiet

modesty of its president, Dr. B. N. Lies of Colwich, forbids that we tender him public praise, however richly deserved it be. Suffice it to say that he and his associates, such as Mr. Peter Mohr and Mr. John Suellentrop, have won the complete confidence of the Bishop, the Most Reverend Mark K. Carroll. This fact alone bespeaks the calibre of lay leadership provided by these gentlemen.

Bishop Carroll himself has been a most generous and kindly patron of the Central Verein in Kansas. Except for one year, when his impaired health caused an enforced curtailment of activities, His Excellency has addressed every convention of the Catholic Union since his coming to rule the Wichita Diocese some nine years ago. On one occasion the Bishop stated publicly that the Catholic Union has his complete endorsement for its program. When approached by Dr. Lies in 1937 with the request that he be authorized to invite the Central Verein to Wichita for its convention this year, Bishop Carroll unhesitatingly and enthusiastically gave the requested authorization. The good Bishop is, beyond all doubt, one of our most generous and cordial patrons among the distinguished members of the American Hierarchy. Central Verein delegates to the approaching post-centennial convention will find themselves in a most hospitable atmosphere in Bishop Carroll's City.

## Convention Calendar

ONE-HUNDRED-FIRST CONVENTION of the Catholic Central Verein and Fortieth Convention of the National Catholic Women's Union: Wichita, Kansas, July 28 to August 1. Convention headquarters: Broadway Hotel.

Catholic State League of Texas and the Texas Branch of the NCWU: Nada, July 9-12.

## Fifty-sixth Annual Convention of the German Catholic Federation of California

THE GERMAN CATHOLIC FEDERATION of California functions as the State Branch of the Central Verein. Though smaller than many other of our State Branches, the Federation comprises a group of active affiliated societies which are truly dedicated to the principles and policies of the Verein. Despite the fact that attendance at the CV's annual conventions usually entails extensive travel for our friends in the West, the Federation invariably is well represented at these meetings. The presentation of the California Federation at last year's Central Verein Centennial Convention was particularly good. The delegates gave a commendable account of themselves in all the important discussions which took place in Rochester.

The Fifty-sixth Annual Convention of the Federation was held in Sacramento, October 8 and 9 of last year. The St. Anthony Society of St. Francis Church was host to this convention. At 10:00 A.M. on October 8 the convention opened with a High Mass of Requiem for all deceased members, with Father Lawrence Mutter, O.F.M., officiating as celebrant. At the opening business session which immediately followed the Mass, Father Luke Powelson, O.F.M., served as chairman in the absence of the president. Father Luke introduced several guests to the delegates, after which he directed the appointment of members to the various committees which were to function during the convention.

President William Dombrink was on hand to call the second business session to order in the afternoon. Mr. Herbert McGarahan, secretary of the Federation, gave a report of the Centennial Convention of the CV. The delegates then voted unanimously to send an expression of good wishes to the Most Reverend Robert J. Armstrong, Bishop of Sacramento, who was ill at the time. Mr. Edwin Kirchen reported on the Central Verein Centennial Fund, explaining that appeals for donations would continue during the ensuing year. According to Mr. Richard Holl, treasurer of the Federation, the organization's treasury showed a balance of \$1,295.00. The delegates then heard from Mr. Sullivan, field representative of the Resettlement Division of Catholic Relief Services NCWC, who appealed for more assurances on behalf of Catholic refugees.

The usual convention banquet was held in the Elk's Temple, with Charles Wild, Jr., serving as toastmaster.

The banquet was well attended. Among the celebrities present were the following: Mr. Joseph Babich who represented the Governor of California; Mr. N. J. Culjis, a member of the State Council; Rev. Luke Powelson of Sacramento; Father Fitzgerald of San Jose; Very Rev. Augustine Hobrecht, O.F.M.; Rev. Edilbert Tourney, O.F.M., of Paderborn, Germany. The presidents of the various affiliated societies were also introduced to the assembly.

The high point of the convention was the Solemn Mass celebrated on Sunday morning by Father Edilbert. The sermon was delivered by the Very Rev. Augustine Hobrecht, O.F.M., who referred frequently to the Catholic Central Verein and its affiliates.

The convention's third business session was called to order at 1:30 P.M. After committee reports were received, various recommendations were made by the delegates. It was officially decided that no quarterly meeting of the Federation would be empowered to vote on any important issue without a quorum of two-thirds of the delegates present. A motion to discontinue the October quarterly meeting was voted down. The delegates were then urged to take an active interest in the State's elections. They were reminded to withhold their favor from such candidates for office as were opposed to the Catholics on the important school question.

The following officers were elected for the ensuing year: Karl Nissl, president; Emil Block, Anton Voss and Mrs. Dorothy Steiner, vice-presidents; Herbert McGarahan, recording secretary; Fred Bohner, financial and corresponding secretary; Richard Holl, treasurer; John Bohner, marshal. Members of the Board of Directors are as follows: Fred Arnke, John Kronenberg and Robert Steiner.

After the election of officers, Louis J. Schoenstein and Whitney Geiger spoke on the retreat movement. Then followed a discussion on the Federation's program of aid to immigrants. The organization will sponsor five German Catholic young men for resettlement in the United States.

The convention came to a fitting close with Benediction of the Most Blessed Sacrament in St. Francis Church. The services were followed by the usual installation dinner in the school cafeteria. Mr. Edward Kirchen, a member of the Board of Trustees of the Central Verein, inducted the newly elected officers.

The convention in 1956 will be held in Los Angeles, presumably over the Labor Day weekend.

Shortly after his election to the presidency of the Catholic Union of Arkansas last fall, Mr. Charles E. Harrison was the happy recipient of a letter from Archbishop Aloisius J. Muench. In congratulating Mr. Harrison on his election, His Excellency suggested that all Branches of the CV be alert to the encroachment of secularism in education and the growing hostility toward the Catholic school system. It is necessary, stated the Archbishop, that the Catholic school system become better known among non-Catholics, and that Catholics be ready to defend their rights where necessary, at whatever cost or sacrifice.

## C.U. of Kansas Hears Lecture on Conversions to the Faith

THE ST. ROSE LEGION of Wellington was host to the Catholic Union of Kansas and the State Branch of the NCWU at an inter-parochial meeting on January 22. The highlight of the meeting was an address delivered by Mrs. Owen Klos of Wichita, a convert to the Catholic Faith. Mrs. Klos gave a most vivid and interesting account of the manner in which she, her husband and their two children found their way into the Church. One of the most important aids in helping them to become interested in Catholicity, said Mrs. Klos, was the good example given by Catholic friends. A catechism given to the Klos family engendered further interest.

During a question and answer period which followed the address, Mrs. Klos pointed out that Catholics are not active enough in encouraging their non-Catholic friends to become interested in the Church. She also urged Catholics to be less defensive in their attitude to their own religion; a kindly offensive will be most effective in winning non-Catholics to the true Faith.

Despite adverse weather conditions the number of delegates in attendance was exceptionally large. They enjoyed a social hour which immediately followed the meeting.

## Texas League Leads Fight for Freedom in Education

FROM ITS VERY INCEPTION the Catholic League of Texas, branch of the Catholic Central Verein, has waged a vigorous battle on behalf of Catholic education. At the present time the League is leading other Catholic organizations in opposition to attempts toward State regulation of non-public schools. In this vein, the State organization passed a resolution at its convention last fall which has drawn the attention of virtually all Catholics in Texas. The Archdiocesan Council of Catholic Men in San Antonio is understood to have considered very favorably the resolution adopted by the State League and will be guided in its thinking accordingly.

The present controversy in the Lone Star State originates in a statement by the Council of Chief State School Officers, made during the fall of 1954, to the effect that "it is the State's responsibility to approve the establishment of non-public schools prior to their establishment." The Catholic State League describes this statement as "an effrontery to our character and loyalty, and a beguiling innocent-looking attack upon both our sacred and vested rights in the schools which we have established and maintained with heroic sacrifices against hidden and even open hostilities."

"This is not to say that we deny the proper authorities of the State school establishments all and any influence upon our schools," the State League resolution continues, "but we must strongly reject any interference in the attempt to constrain or strangulate religious schools."

The school officers' statement threatened non-public

schools with an enforced closing if they failed to meet State "standards." Standards, according to the school officers, would be set on school curricula, buildings and teachers.

The Catholic State League, following sound principles of sociology, maintains that the final authority in education cannot rest with administrators of state law, but must rest with the parents of school children, whose responsibility to educate their offspring comes directly from God.

Mr. John P. Pfeiffer, a leader in the Catholic State League and a member of the Central Verein Committee on Social Action, made a great contribution to the cause of Catholic schools when he addressed the members of the San Antonio Archdiocesan Council of Catholic Men at St. Mary's University on February 19. Subsequent to his address, Mr. Pfeiffer wrote a letter to Msgr. Al Wangler, editor of the *Alamo Register*, relating to the attitude expressed at the ACCM meeting which favored the attendance of Catholic children at public schools. Needless to say, Mr. Pfeiffer took vigorous exception to such a stand.

## Knights of St. George to Observe Diamond Jubilee

IN A LETTER appearing in the January issue of the official organ of the Knights of St. George, Supreme President John Eibeck announces that the year 1956 will mark the 75th anniversary of the founding of the fraternal society which he heads. Mr. Eibeck stated part:

"There are not many societies today which can look back on an unbroken record of 75 years service in the cause of God's Church and our fellowmen, and unto us are the many humanitarian and unselfish duties performed during this lifetime of three generations. It is only natural, then, that we observe this extraordinary jubilee of our beloved Order in a most fitting and dignified way during this year."

"No definite program has as yet been arranged, but this being a convention year, we will, no doubt, arrange to have a jubilee celebration in connection with this convention during the days of June 3, 4 and 5, whilst a special jubilee celebration is tentatively scheduled at our Home for the aged on St. George's Day, April 23..."

"May we modestly suggest that our brothers in the Branches receive Holy Communion in a body during the Easter season as a tribute to our Order for the jubilee and in thanksgiving to God for the many blessings received during these many years."

The late Joseph G. Metzger, Office Manager of the Central Bureau for thirty-two years, also distinguished himself as secretary of the St. Francis de Sales Benevolent Society in St. Louis. He held this office for twenty-four years. This benevolent society has over 1,000 members.

## Rochester Credit Union Report

FIGURES COMPILED by the Credit Union Committee of the Rochester Branch, Catholic Central Verein America show that the four parish credit unions Rochester now have combined assets of \$438,952. These credit unions are in Holy Family, St. Andrew's, Our Lady of Perpetual Help and SS. Peter and Paul's parishes.

The assets include \$191,102 outstanding on loans to members, \$196,443 of U. S. Government bonds and \$1,496 cash in banks. Members of the credit unions have paid in on shares, which constitute the working capital of the credit unions, \$386,689. Accumulated reserves, surplus and undivided profits total \$51,666.

During the year 1955, according to the report of the committee, these credit unions made loans to members in the amount of \$231,065. Joseph H. Gervais, chairman of the committee, reports that the purpose of the credit unions is to encourage thrift among their members and to provide a source of short term credit at reasonable interest rates. He says that none of these credit unions has ever taken any collateral security other than co-makers on the notes of the borrowers, and the amount of loans charged off as uncollectible is almost nil.

Holy Family Parish Credit Union, organized in 1937 when Rt. Rev. Msgr. Joseph H. Gefell was pastor of the parish, is the largest of the four. Charles J. Miller is its treasurer. Treasurers of the other Rochester credit unions are: Frank A. Schneider of St. Andrew's, Elmer Ward of Our Lady of Perpetual Help, and Francis J. Ruenauer of SS. Peter and Paul's.

All four credit unions were organized as a result of the educational program of the Catholic Central Verein of America.

## John A. Suellentrop Becomes Life Member of the CV

WITHIN RECENT WEEKS Mr. John A. Suellentrop of Colwich, Kansas, treasurer of the Catholic Central Verein, became a Life Member of our organization. This action on the part of Mr. Suellentrop is completely in harmony with the singularly favorable and helpful attitude toward the Verein which has characterized him since his early youth.

For many years our newest Life Member was a leader in the Verein movement in the State of Kansas. Along with the late Michael Mohr of St. Mark, Kansas, Mr. Suellentrop worked zealously to keep our Kansas State branch alive at a time when its very existence was seriously threatened some fifteen and more years ago. Thanks to the efforts of these two stalwarts, the Catholic Union of Kansas has not only successfully weathered past storms, but actually is now experiencing a period of growth. It is strikingly significant that the One-hundred-first Convention of the Catholic Central Verein will meet in the city of Wichita in the latter part of this year. Such an undertaking by the Kansas

State Branch would have been unthinkable two decades ago. The fact that the Catholic Union of Kansas is now strong enough to be host to a national convention is due to the extraordinary efforts of men like Mr. Suellentrop, whose good example has encouraged others to follow in their footsteps. Today this State Branch of the CV enjoys a very enlightened leadership afforded by such men as Dr. B. N. Lies, Mr. Peter Mohr, Mr. John Francis Suellentrop and many others.

Mr. John A. Suellentrop had been a Sustaining Member of the CV.

## Miscellany

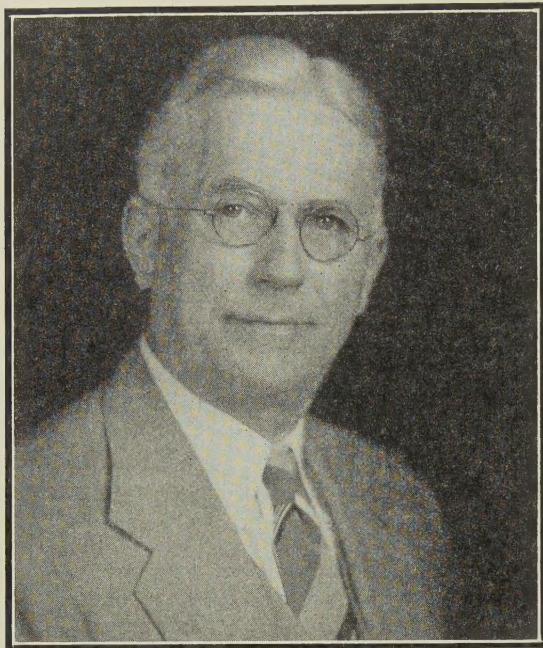
ON FEBRUARY 1, the Reverend Director of the Central Bureau attended a regional meeting of Diocesan Resettlement Directors in Kansas City, Missouri. The gathering was honored by the presence of Archbishop Edwin O'Hara who had high praise for the Central Bureau and the late Dr. F. P. Kenkel in his remarks made at a noon luncheon. It will be remembered that as Father O'Hara, the esteemed Ordinary of Kansas City laid the foundations for the Catholic Rural Life Conference in St. Louis in 1923 with the help of Dr. Kenkel. The two had collaborated extensively on social matters.

Mr. John Eibeck, Supreme President of the Catholic Knights of St. George, addressed a Communion breakfast at St. Joseph's Church in Easton, Penn., on February 19. He spoke on the Central Verein movement and was accorded a very good reception, as was evidenced by the questions and discussion which followed the address. The pastor of St. Joseph's, Father Fries, was particularly pleased with the response of the members.

In the afternoon and evening of the same day, Mr. Eibeck attended meetings of the Knights of St. George in Allentown and Coplay. Allentown will be host to the CV Convention in 1957.

On July 14 Rev. Bruno Hueser, O.F.M., visited the Central Bureau to personally express his thanks for assistance given him while he labored in the missions in China. Like almost all other Catholic missionaries, Father Bruno was expelled in 1950 by the Communists. At the present time he is in the United States preparing to resume his mission work, but in another field. He will labor in Brazil. Father Bruno is a native of Germany.

On June 29 he sent out a circular letter of appeal to his friends asking their assistance for his work in Brazil. It is significant that the letter of appeal bore the Central Bureau's address as "home base" for Father Bruno. He concludes his appeal with: "The Central Verein has always been a wonderful benefactor of our China mission; it never took a penny for all the handling and mailing (of parcels); what is more, it often sent an extra gift of its own with those received from other sources."

*In Memoriam*

JOSEPH G. METZGER  
Central Bureau Office Manager  
1924-1956

EVEN AS THE MEMBERS of the Central Bureau staff were preparing to observe the fourth anniversary of the death of the institution's illustrious founder and long-time director, Dr. F. P. Kenkel, in the month of February, they were shocked and saddened by the news of the sudden death of Mr. Joseph G. Metzger, the Bureau's office manager for thirty-two years.

On Sunday night, February 5, Mr. Metzger was motoring home with his wife after attending the annual dinner of the German St. Vincent's Orphan Society at the Home in Normandy, a suburb of St. Louis. Suddenly seized with a severe heart attack, he slumped over the steering wheel of his car which fortunately came to a stop without injuring anyone. All emergency measures to revive Mr. Metzger proved unavailing, and he was pronounced dead upon arrival at St. Louis County Hospital. Apprised of Mr. Metzger's sudden illness, Father Suren hastened to County Hospital only to find his faithful associate dead. He comforted the widow and aided in contacting Mr. Metzger's five daughters.

Joseph G. Metzger was born in Duesseldorf, Germany, and came to the United States as a young man. He married Margaret Fischer of St. Louis and shortly thereafter returned to his native land for what was intended to be a short visit. However, while the young couple was visiting in Germany, World War I broke out and the groom was conscripted into the German army. Although he served reluctantly, young Joseph Metzger acquitted himself with distinction, rising to the rank of captain and receiving the Iron Cross. He was wounded in action. At their first opportunity, the Metzger family (three daughters were born abroad) returned to America.

In 1924, at the age of forty, Joseph Metzger joined the Central Bureau staff as office manager. He continued in this capacity for thirty-two years until the time of his death on February 5. His devotion to the Central Verein and its program was of the extraordinary variety. The late Dr. F. P. Kenkel found in Mr. Metzger a most trustworthy employe whose dedication was matched by his efficiency.

When, in 1952, Dr. Kenkel died, the Central Bureau was dealt its greatest blow. After all, the Bureau was Dr. Kenkel's own creation, a veritable extension of his remarkable personality and a product of his uncommon genius. If the successor to Dr. Kenkel was able to carry on the tremendous program of the Central Bureau it was due in major part to the singular assistance of Joseph Metzger who was a veritable tower of strength in those trying days.

Untold were the sacrifices made by our deceased friend and co-worker during his long association with the Central Bureau. His salary was only a fraction of what he could have demanded in the business world. Not only did he forego the lure of more lucrative positions, but never once did he complain of his meager salary. Joseph Metzger knew that service to the Catholic cause entails sacrifice. He made that sacrifice generously and silently.

Joseph Metzger's death creates a great void at the Central Bureau and in the ranks of the Central Verein. Typical of his loyalty to the CV is the fact that he had been a Life Member of our organization for the past ten years. As far as the Central Bureau is concerned, we recognize that the task of obtaining a worthy replacement for Joseph Metzger is a most difficult one. However, we have complete confidence in the Providence of God who has always sustained our unique institution in times of crisis.

The Solemn Mass of Requiem at Mr. Metzger's funeral was celebrated at the Church of the Epiphany of Our Lord on February 8. Father Suren served as deacon of the Mass and presided at the liturgy of burial in Calvary Cemetery. The Most Reverend Charles Helmsing, Auxiliary Bishop of St. Louis, presided at the Mass of Requiem and preached the funeral oration after which he performed the Absolution. In his sermon, Bishop Helmsing paid tribute to Mr. Metzger as a true lay apostle who had served the Church long and well in a spirit of sacrifice and dedication. His Excellency noted particularly the tremendous contribution of service made by the deceased to the cause of the missions.

Mr. Metzger is survived by his widow and five grown daughters: Mrs. Catherine Droll, Mrs. Margaret Frerup, Mrs. Carol Bond, Lt. Wilma Metzger, U.S.N., and Mrs. Josephine Lange. (R.I.P.)

Although St. Francis de Sales Benevolent Society of St. Louis is well on the road to its centennial, it has had only four secretaries. Its fourth secretary, Mr. Richard Mersinger, recently succeeded the late Joseph G. Metzger. Mr. Mersinger's grandfather, Henry Drees, preceded Mr. Metzger in office.

## F. P. Kenkel—Peerless Leader of the Central Verein

(Continued)

WHILE MR. KENKEL did not neglect other needs of our times—apologetics, for instance—he stressed, above all, the Social Question and the necessity of its solution. Taking the Social Question in its entirety, that is, as the complexity of problems stemming from the rejection of the Natural Law and the atomization of society in the Liberalistic-Capitalistic era of modern times, and recognizing the necessity of correcting the damages wrought by Liberalism through a thorough reconstruction in accordance with religious and moral principles, he never fell into the error of those who are of the opinion that what is necessary in the first place is material or economic improvement without bothering greatly about religious and moral reform. Nor was he given to mere negation or criticism. Ludwig Windthorst, the great leader of the German Center Party, coined the dictum: *Mit Negation allein wird nichts erreicht*—Negation alone accomplishes nothing." Because of considerations such as this, Mr. Kenkel was not satisfied with mere rejection of the errors of Socialism and, in later years, communism. For although it is necessary to oppose them and arm the unwary against their deceptions, these ideologies cannot and will not be overcome merely by academic arguments nor physical force. The most effective argument is the actual removal, by sane and sound reforms, of conditions which give rise to criticism, regardless whether that criticism always be honest and fair.

Of course, we must realize that much confusion today has been created by one-sided emphasis of the question of Labor and wages. There is no doubt that workingmen were the first victims of the Liberalistic-Capitalistic era of rugged individualism and extreme utilitarianism, and that proletarianism, as it existed before and at the time of *Rerum Novarum*, was a lethal menace to society. But an objective appraisal cannot deny that conditions of Labor have immensely improved, due to its own organized efforts, labor legislation and a changed attitude on the part of Capital and Management, whether for humanitarian reasons or considerations of expediency. At the same time, the position of other estates, or if you will, classes has dangerously deteriorated. The middle class, consisting of independent small business men, landowning farmers, etc., was always considered the backbone of society. Today, in the United States probably more than in other countries of the so-called free world, the middle class faces extraordinary problems which threaten to bring about still more dislocations and complications.

The situation on this score was already foreseen by Mr. Kenkel, who more than forty years ago warned against precisely this situation and endeavored to do something about it. Thus he organized *Arbeiterwohlfahrt* societies, in which employers and employees cooperated for mutual benefit; he was a strong advocate of cooperatives which, to some extent, also include fraternal insur-

ance societies, credit unions and the like; a number of these organizations of self-help and mutual help owe their existence to the efforts of the Central Verein under Mr. Kenkel's guidance.

It was this comprehensive understanding of the interdependence of all members of society and their interlocking interests that guarded Mr. Kenkel against one-sided emphasis and made him an advocate of the Catholic Rural Life Conference, in the founding of which he assisted, and of the Industrial Conferences and, in part, of every sound movement and legislation directed at economic improvement.

But, at the same time, he always differentiated between alleviating evil conditions which are the end results and concomitants of Liberalism, and the evil of Liberalism itself which must be removed if a thorough cure is to be effected. In conformity with the great social encyclicals, he insisted that more is required than mere bandages and poultices applied to this and that sore spot of the social body. Society, he often repeated, is sick unto death, and nothing short of a thorough-going reform and reconstruction will cure it, a reconstruction in Christ, as St. Pius tersely expressed it—*Omnia instaurare in Christo*.

All this was, of course, not a new philosophy with Mr. Kenkel. It was a repetition of what the great Popes of our times have been teaching right along. But he was untiring in explaining and interpreting their teaching and graphically applying them to specific conditions. Thus, many thousands of men and women who put their trust in the Central Verein were saved from the pitfalls of glittering phrases and slogans of the day. I need only mention the sessions of the committee on resolutions at our national and State conventions. From my personal experience, as an interested observer in my earlier years and as an active participant in later years, I can truthfully say that I was always amazed by the thoroughness of the deliberations of the resolutions committee where, in truly democratic fashion, but eagerly seeking the advice of well-informed leaders, men from all walks of life discussed problems on a high level. In the recent past I sometimes caught myself fervently wishing that at much more pretentious modern-day gatherings, even in meetings at the "summit," as much principled and purposeful thinking would be manifest as in these modest Central Verein sessions of the committee on resolutions!

Of course, these simple men did not find easy formulae and impressive-sounding panaceas for curing this disjointed world. But none of us is able to appraise the good that came out of these meetings. It is a value which cannot be measured in tangible results but on its steady contribution to the clarification and peace of mind of those who participated and who may some day become an important factor in shaping and consolidating a sound Catholic public opinion in contrast with baneful servitude and blind conformism.

(To be continued)

WALTER L. MATT

## Contributions to the CV Library

### General Library

M. R. HENRY B. DIELMANN, Texas.  
*Frankfurter Hefte*, Hefte 1 to 12, Frankfurt am Main, 1955.—M O S T R E V. A. J. MUEENCH, D.D., Germany. *Die Katholische Frau*, 1955, Augsburg, 1955. *Frau und Mutter*, 1955, Duesseldorf, 1955. *Frau und Beruf*, 1955, Duesseldorf, 1955.—H O N. F R A N K M. KARSTEN, Washington, D. C. *Minerals Yearbook Area Reports*, Vol. III, 1952, Washington, 1955.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri*

### Donations to Central Bureau

Previously reported: \$480.21; Franciscan Sisters, St. Louis, \$1; Jos. Matt, Minn., \$3; Aug. Rechner, Ill., \$5; Sundry minor items, 65 cents; Total to and including February 24, 1956, \$489.86.

### Chaplains' Aid Fund

Previously reported: \$135.19; CWU of New York, \$50; St. Louis & St. Louis Co. District League, \$10.30; Total to and including February 24, 1956, \$195.49.

### St. Elizabeth Settlement

Previously reported: \$20,981.14; Greater St. Louis Community Chest, \$2,000; From children attending, \$930; Total to and including February 24, 1956, \$23,911.14.

### Foundation Fund

Previously reported: \$3,721.41; John A. Suellenthr Kan., for Life Membership, \$30; Total to and including February 24, 1956, \$3,751.41.

### European Relief

Previously reported: \$1,310.00; M. A. W., Mo., \$1; Mr. and Mrs. Jos. Dockendorf, Ill., \$500; Total to and including February 24, 1956, \$1,830.00.

### Catholic Missions

Previously reported: \$2,984.48; Wm. J. Sullivan, F. \$20; Marg. Nebel, Ill., \$50; CWU of New York, \$1; Franciscan Sisters, St. Louis, \$10; per Rev. V. Suren, \$2; Martha Siefen, Conn., \$52; E. G., Mo., Miss M. Buggle, Mo., \$45; Mrs. O. Palazzolo, M. \$90; Anthony Kenkel, Md., \$5; Central Bureau Sta. St. Louis, \$10; Dr. F. A. Wesby, Mo., \$10; Rt. Rev. A. Stumpf, Mo., \$14; Jos. Matt, Minn., \$3; Kolp Society, St. Louis, \$2.45; Cath. Union of Mo., \$2; Gertrud, Ind., \$5; Miss Agnes Pahelka, Ind., \$7; NCW Rochester Branch, N. Y., \$5; Aug. Petry, Calif., \$1; Mrs. Eliz. Echele, Mo., \$2; St. Charles District League Mo., \$5; Mr. and Mrs. Jos. Bisch, Calif., \$11; Irene Koch, Ind., \$17; Total to and including February 1956, \$3,390.93.

### Christmas Appeal

Previously reported: \$4,431.50; St. Peter & St. Cleens Benev. Soc., St. Paul, Minn., \$10; Miss Ma Goeckel, Pa., \$5; Geo. S. Niemeyer, N. Y., \$5; H. Family Soc., Waterbury, Conn., \$5; Mrs. Catherine Berna, \$2; Waterbury Br. CWU, Conn., \$5; Cath. Central Soc., Hudson Co. Br., N. J., \$10; Schenecta Br., NCWU, N. Y., \$5; N. Y. Local Br., CCV of N. Y., \$25; Edmund Seix, N. Y., \$2.50; Alfons Dertert, Mo., \$2; Wm. P. Gerlach, Minn., \$10; Mr. M. A. Wyrsch, Mo., \$1; Mrs. Kath. Michel, N. Y., \$1; M. Clara Purk, Mo., \$1; Rev. A. A. Palumbo, Mo., \$1; Mrs. H. W. Clever, Mo., \$5; St. Eliz. Soc., Chaska, Minn., \$5; NCWU, St. Boniface Church, New Haven, Conn., \$10; St. Joseph's Soc., Nada, Tex., \$10; H. David McMullan, Mo., \$5; Dr. C. N. Weyer, Minn., \$2; Catholic Kolping Society, Chicago, Ill., \$10; M. Wollschlager, Conn., \$5; A. Petry, Calif., \$10; M. Theo. Duener, Mo., \$1; St. Anthony's Benev. Soc., Paul, Minn., \$10; J. M. Haider, Ill., \$2.50; Rt. Rev. Madden, Pa., \$10; Total to and including February 24, 1956, \$4,621.50.

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